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The Actes of Christe

and of Antichriste, concer-

nyng bothe their life and

doctrine: diligent-

ly gathered

and

now taken

out of his workes, by

Thomas Becon.



2. Corin. 6.

*¶ What fellowship hath righteousnesse
with unrighteousnesse? Or what cō-
panie hath light with darkenesse? Or
what concorde hath Christ with Be-
liall? Or what parte hath he that be-
leueth with an Insidell.*



The Actes of Christ and

Antichriste, concernyng

bothe their life and
doctrine.

Of their life.



Firste, Christe as touchyng his deitie, is the true and naturall Sonne of the liuyng and immortall God: and as cōcernyng his humainitie, he is the

Psalme. 110.
Math. 23.
Luke. 1.
Roma. 1.

true and naturall Sonne of Marie the Virgine.

Antichrist bothe bodie and soule is the childe of wrathe, and the Sonne of perdition, yea, and that synfull man. whiche is an aduersarie to God and all godlinesse, to Christ and to all christianitie.

Ioan. 3.
Ephes. 2.
ii. Thessal. 2.

2 Christe beyng borne, brought into the worlde greate ioye, high peace, and everlasting saluation as the Angell saied to the Shepherdes: Beholde, I bryng you tidynge of greate ioy, whiche shall come to all people: For vnto you is borne this

Luke. 2.

A. ii.

daie

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daie in the Citee of Dauid, a Sauour,
whiche is Christe the Lorde.

Again, Glozy be to God on hie, and peace
on the yearth: and vnto God a good will.

Antichrist beyng bozne, bryngeth with
him not ioy, but greef of minde, not peace
but trouble of bodie, not Saluation, but
plaine distructiō bothe of bodie and soule
to so many as embrace hym.

Luke. ii.

3 Christ, when he should be bozne, could
haue no rounne in the Tyme, and therefore
was bozne in a Stable: and beyng wrap-
ped in pooze and homely swadlyng clou-
tes, he was laied in a maunger.

Antichrist, before he bee bozne, hath a
gorgeous & richely apparelled house pre-
pared for him, with all suche furniture, as
becōmeth suche a wicked worldyng.

Ihon. i.
Math. ii.

4 Christ, when he was bozne, was not
ioyfully receiued of the worlde, no, not of
thē to whom he was promised & sent, but
rather hated & persecuted moste cruelly.

Antichrist beeyng bozne, is moste ten-
derly embraced, loued, kissed, and couled:
and in all pointes warely kepte, and cir-
cumspectly attēded, that no greef or mis-
fortune chaunce vnto hym, so deare is he
to

and of Antichrist.

to the children of this worlde.

5 Christ, when accordyng to his age, he Math. ii.
ought to haue been bothe tenderly and
quietly nozished, was compelled thzough
the crueltie of Tzrauntes, to bee caried
from countrey to countrey, and yet hard-
ly founde he reste at any tyme, so in all
pointes did the Crosse followe hym, euen
from the verie cradle, as thei vse to saie.

Antichrist is bothe delicately and ten-
derly fostered, and bzought vp without al
noise and disquietnesse. All Epicures and
worlolynges delight in hym. Thei seeke
to pleasure hym. He is free at all tymes
from all Crosse.

6 Christ, when he was bozne, had little Luke. ii.
resozte vnto hym, for to releue his pooze Math. ii.
and miserable state, beside the Shephear-
des, and the wise men of the Caste, with a
verie fewe other.

Antichrist hath the whole worlde floc-
kyng to hym, which cease not to giue, and
offer vnto hym greate & pzecious giftes,
although otherwise ouerflowyng with
the aboundance of all thynge.

7 Christ beyng but twelue yeres of age Luke. ii.
was studious of Goddes worde, and so de-

A. iii. sirous

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siours of the knowledge thereof, that forgetting his carnall freendes, and their companie, he remained in the Temple of Salomon at Ierusalem, sitting in the middes of the Doctours, hearyng them and posyng them.

Antichriste hateth the knowledge of Goddes worde, and so many as fauour it, forasmuche as it is contrarie to his filthy will, and beastly pleasure, and deliteth only in that doctrine, whiche serueth his voluptuous appetite.

Luke. ii.

8 Christe was obediente to Marie his mother, and to Ioseph her houseband, shewing hereby a good example of submission, and obedience to all chilozen.

Antichrist will obeie no man, but rule ouer all men, giuyng hereby an example of pride, and disobedience to all men.

9 Christe (as some affirme) from the tyme of twelue yeres of age, till he was thirtie yere old, accompanied Ioseph his Mothers housebande, whiche was a Carpenter by his occupation, and laboured diligently in that arte, by this meanes getting his liuyng with the trauaile of his hādes, and with the sweate of his browes,

No manne
ought to be
idle in a chri-
sten common
weale.

and of Antichrist.

wes, accordyng to the commaundemente
of his heauenly Father, giuyng a good
example in this behalfe, to all that professe
his name, that none in a Christian Com-
mon weale ought to liue idly, but euery
manne woork some good thyng, that he
maie haue not onely wherof to liue hym
self, but also to giue vnto the needie. And
hereof commeth it, that Christe is called
a Carpenter in the Scripture.

Antichrist is altogether otherwise af-
fected. For he vseth no exercise, that god-
ly and profitable is, but liueth altogether
idly, of the labour of other mennes han-
des, and of the sweate of other mennes
browes, contrary to the commaundemēt
of God, beyng in deede a verie vnprofita-
ble clod of the yearth. And as he hym self
is esttraunged from all Godlie and vertu-
ous exercises: So likewise doeth he en-
fraunchise, and make free from all worke
and laboure, all his spirituall sinered shau-
elpnges, appointyng thē, not to preache
the woorde of God, nor to administer the
Sacramente of Christe purely and sincere-
ly, accordyng to Christes Institution,
but to saie Mattens, Masse, and Euen-
A.iiii. song,

i. Theff. iiii.

ii. Theff. iii.

Genes. iiii.

Psalme. 128.

Marke. vi.

The idleness
of the popish
spiritualtie.

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song, and to sette forth his ordinaunces and decrees, &c. that thei maie seem at the least to doe somewhat, although that somewhat in deede be nothyng.

Luke. ii.

10 Christ as he prospered in age, so likewise did he in wisdom and fauour, with God and men.

Antichriste the older he wareth, the worse he is, hated both of God and of all Godly men.

Math. iii.

Marke. i.

11 Christ disdained not to bee Baptised of Iohn Baptiste, a poore man and a priestes sonne.

Antichrist can not abide the Marriage of Priests.

Antichrist will haue nothing ministred vnto hym, but of great princes, mightie prelates, and such as be famous, honourable and of greate glory in the worlde. As for poore menne hee regardeth not, and as touchyng the lawfull children of priests, he can by no meanes abyde them as a matter condemned in his deuylishe decrees and Luciferlike lawes.

Math. iii.

Marke. i.

Luke. iii.

Ihon. i.

12 Christe although sence doune for that purpose, tooke not on hym the office of preaching, till he was openly called of his heauenly father hauing his vocation confirmed by a visible signe of the holy ghost, whiche

and of Antichrist.

which came doune from heauen vpon hym
in the likenesse of a Dove.

Antichrist thrusteth hymselfe in the mi-
nistry without any certaine calling, yea
and that not to doe good, whiche is con-
trary to his nature, but to doe euill, euen
to corrupt the congregation of God with
his pestilente doctrine, and corrupte ma-
ners, and vnfruitfully to eat the Milke
of the sheepe, and to bee apparellled with
their wolles, by this meanes defrauding
both the true Ministers and also the pure
members of Christ of their liuyng: being
of the number of them, of whom God by
the Prophet speaketh on this maner: *I*
spake not vnto theym, and they proph-
cied. *I* sent them not, and they ran.

Ieremi. xxiii.

13 Christe, although called of God vnto
the office of preaching, and annointed
with the Oyle of gladnesse, that is to say,
the holy ghost, aboue his fellows, fel not
streight waies vnto preaching, but seque-
sting himselfe from the company of all
men, gaue himselfe by the space of fortie
daies and forty nightes to fasting and
praier, that he might be the more able to
fulfill that worke, wherunto God had cal-

A. v.

led

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Psalm. xlv.

Math. iiii.

Mark. i.

Luke. iiii.

led hym, vnto the glory of gods most glorious name, and vnto the profit of his holy congregation.

Antichrist after he hath thruste hymself into the ministerie, rashly and without any aduiselement, unworthely and without any due preparation vnto so worthy mysteries, as a filthy Swowe and vomityng dogge, taketh in hand the diuine offices, geuyng hymself neither to praye, nor yet to fastyng, but rather to carnall pleasure and beastly belly chere, nothyng caryng for the glory of God, nor for the profit of his people, so that he may liue wealchily and accordyng to the lustes of the fleshe.

Math. iiii.

Luke. iiii.

41 Christe in the tyme of his fastyng and praye, was greuously tempted of Satan, and of the infernall army, whom all, hee mightely and valeauntlie overcame with the moste mightie and valeaunt armoures of Gods worde.

Antichrist as he neuer fasteth and prayeth a right: so is he neuer tempted of Satan for the probation and triall of hys faith and constancie, as one that is already in Satans nettes, and in his possession as a moste miserable slaue and vile paylaunt.

and of Antichrist.

payssaunt. And if at any tyme he will defende himselfe against Sathan, and suche like wicked spirits, he fleeth not vnto the worde of God, but vnto holy water, holy Bread, holy palmes, holy candels, holy fyre, &c.

15 Christe when he beganne to preache, preached repentaunce and faith.

Math. iiii.
Marke. i.

Antichrist preacheth penance and faith in his Pardons and bulles for the remission of sinnes.

16 Christ by his preachyng brought the people out of darkenes into light.

Math. iiii.
Esay. xix.
Luke. ii.

Antichrist through his sermons bringeth his hearers out of the light of gods woorde, into the damnable darkenes of mens trifelyng tradicions.

17 Christe confirmed his doctrine with true and most certaine miracles.

Math. xi.
Luke. vii.
Math. xxiii.
Luke. iiii.
Ioan. iiii.

Antichrist ascertaineth his teachyng with false signes and fained wonders.

18 Christe painefully trauailed into many & diuers countreyes to preache Gods woorde, sekynge the saluation of all men.

Antichrist sitteth at home in his palace vpon his fine Cushins and Carpets both gorgeously and gloriously, not seekyng other

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ther mennes saluation, but his owne ease and promotion.

Math. x.
Marke. vi.
Luke. vi.

19 Christe, that the more with the more expedition might be conuerted and turned vnto the faith of GOD and vnto his holy Religion, did chose vnto him twelue Disciples.

Antichrist to enlarge his kingdome taketh vnto hym innumerable swarmes of
A swarme of Hipocrites. Hipocrites, as Cardinals, Patriarches, Archbishops, Bishops, Priestes, Deacons, Subdeacons, Monkes, Friers, Chanons, Heremites, Anckers, Archdeacons, Commissaries, Officials, Pardoners, Proctours, Doctours, Scribes, Lawyers, Sommers, Apparitours, Inquisitours, Accusatours, Persecutours, Traitors, Condemners, false Prophetes, liying preachers, relique sellers, soule cariers, purgatory rakers, Massemongers, saint worshippers, workselles, pilgrimage goers, Idolatours, Transubstantiatours, Breadhonozers, Traditionaries, Papistes, &c.

Math. viii.
i. Cor. ix.
Philip. iiii.
Actes. xxi.

20 Christ did choose such to be his Disciples and Preachers of his heauenly fathers will, as were married and had wiues
and

and of Antichrist,

and children.

Antichriste admitteth none vnto his priestishe orders, but suche as are wiuelesse, and professe for euer after to leade a single and vnmarried life.

21 Christe chosed Disciples to this end, that they should be Preachers. Math. x. xviii.
Ihon. xx.

Antichrist chooseth his shauelynges to be Massemongers, Sacrificers, Purgatory rakers, charmers, and Coniurers of vncleane spirites, of Devils, of Salt, of water, of bread, of ware, of palmes, &c.

22 Christ would haue his disciples known by the fruites of the holy Ghost. Marke. xvi.
Ihon. xy.

Antichrist hath his Chaplens known by docking and douking, by smering and shauyng, by massyng and mattenlyng, by tippetynge and gownyng, &c.

23 Christ commaunded hys Disciples to preache repentaunce and remission of sinnes in his name to all nations. Luke. xxii. 13.

Antichrist commaundeth his Shauelinges to saye Mattens, Masse and euen-song: to sing for soules in purgatory: to heare confessions, to enioyne penaunce, to giue absolutions, to halow the font, &c.

24 Christ confirmed the doctrine of his Disci- Math. x.
Marke. xvi.
Actes. iiii. iiii.

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disciples with workyng of miracles.

Antichrist stablisheth the teachyng of his Chaplens, with the terrible and greuous thunderbolt of excommunication, with imprisonment, with persecution, with sworde, fagot, fyre, halter, &c.

Math. x.

25 Christe sendyng forth his disciples to preache, commaunded them to doe their office freely, that is to say, to preache and to heale the sicke for nothyng, sayng vnto them: Freely ye haue receaued: freely giue.

All for money.

Antichrist and his birdes are like vnto Judas. For they all doe so well loue the purse, that without money a man can get nothyng of them. They blesse, they curse, they sing, they say, they patter, they praie, they mumble, they rumble, they tumble, they iumble, they talke, they walke, they bleare, they bleat, they fast, they eate, they talke, they walke, and what not? And all for money according to the common prouerbe: no peny, no Pater noster.

Math. x.
Ioan. xvi.

26 Christ, when he sent forth his Disciples to preache, said vnto them: Beholde, I send you forth as shepe among wolues, For in the world ye shall haue trouble.

Anti-

and of Antichrist.

Antichrist sendeth forth his Trumpet blowers as wolues among shepe, readie to kill, flea and murder, if any withstand their Antichristian doctrine. The world, Ioan. xv. hateth them not, but loueth them derely, bicause they are of the world, and speake of the world.

27 Christ pronounced them blessed that are poore, and he himselfe was so poore, that he had not where to rest his head, being in this behalfe much inferiour to the birdes of the ayre, whiche haue their nestes, and to the foxes of the earth, whiche haue their holes. Math. v. Luke. vi. Math. viii.

Antichrist whiche calleth hymself christes vicare and Peters successour, agreying with theim in doctrine and maners, as Beliall with Christ, and Sathan with God, hateth and abhorreth suche as are poore and without money, as people nothing meete to bye his merchandise. Antichrist himselfe is so riche, and hath such abundance, that he is able to compare in substaunce with worldly Princes and earthly potestates. He shameth not to say: Rome is myne, Cecilia is myne, Corcia is myne. The whole empire is mine. And in his

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Q his lousy lawes and deuелиshe decrees, he commaundeth that if any man either of lowe or high degree presume to take any of the Church goods, he should be with-
stande, not onely with the spirituall, but also with the temporall sword. And if any chaunce to dye for the defence of mother holy Church goods, he affirmeth plainly, that they dye a blessed death, and shall obtaine life euerlasting. **O Antichrist.** This Antichriste had rather haue the bloud of many thousandes both moste cruelly and vniustly shed, than he would loose one of his worldly pelfe, so swete vnto him is the saueur of lucre.

Ihon.vi.

28 Christ, when they would haue chosen hym to be their king, fled awaie alone from them into the Mountaines, and gaue himself to prayer and spirituall meditations, vnto the eschewing al worldly pompe, glorie, and dignity: whiche thyng he shewed openly in ridyng simply and plainly vpon a borrowed Ass, accordyng to the prophetic of Zachary, whiche saith: Behold the king cometh vnto thee, meeke, simple, lowly, or of poore degree. He became poore, saith the Apostle that wee through his pouerty

Math xxi.

Marc.xi.

Luke.xix.

Ihon.xii.

Zachar.ix.

ii.Cor.viii.

Ihon.xviii.

and of Antichrist.

pouerty should waxe riche. And he said to Pilate : My kingdome is not of thys worlde.

Antichrist aduanceth and lyfteth vp hym self about all Kynges, Princes, Rulers and Emperours, chalengyng vnto hym aucthority and power, both to exalte and depose Kynges, Princes, and Emperours at his pleasure, which thyng, as we reade, he hath in tymes most cruelly and tyrantlike practised in diuerse and many noble Princes. He aduanceth hymselfe not only to excelle all power and aucthoritie, but also to be lord of both realmes, heauenly and earthly, and that the Emperour is his Subiect, as it is mencioned in his owne decrees & lawes: againe, that if the Empire at any tyme be boide, he is right heyre to the same. And in token that he is lord and kyng ouer thre realmes, one more then G D D hymselfe hath, that is to saye, Heauen, Earth, and Purgatory, he weareth a triple crowne vpon his pylde pate. This authority, this Antichrist receaued of the diuell, for the seruice that he hath doone hym, whiche Christ utterly refused, when he said vnto

Dist. 96. Cap.
Si Imperator.

The Popes
triple crown,
what it signi-
fieth.
Math. iiii.

B

hym:

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ii. Peter. ii.

hym: All these thynges all the kingdomes of the vvorlde and the glory of them, will I giue thee: if thou wilt fall doune and worship mee. This Antichrist and his adherentes, that so vilely deuise the higher powers, are spoken of in the Epistle of saint Peter, whiche saith: They walke after the fleshe, in the luste of uncleanesse, and despise authozie. Presumpitious are they and stubborne, whiche feare not to speake euill of them, which excell in worship. &c.

Luke. xxii.
Philip. ii.

29 Christ came not to be serued, but to serue, takyng vpon hym the similitude of a seruaunte, and makyng himselfe of no reputation to serue and adnaunce vs.

Dist. 86. Cap.
Quando.

Antichrist wil be serued, and suffer kinges to giue hym water, pea and saith, it were a shame if he should otherwise humble hym selfe, as it appeareth in his owne lawes and decrees.

Ioan. xiii.

30 Christ full lowly and mekely washed his Disciples feete, and taught theym so likewise, sayng: I haue giuen you an example, that as I haue doone to you, so ye should do one to an other.

Cap. Cū olim

Antichrist saith: Emperours and Kinges

and of Antichrist.

ges shall knele vnto me, and kisse my feet, and is not ashamed to expresse it in his lawe.

31 Christ went on hys feete with his disciples both in wette and drye, heate and colde, to teache and instruct the people, as it is euident throughout al the gospel.

Ioan. iiii.

Math. iiii.

Antichrist keepeth his feete full cleane with shoes of gold and siluer, set with precious stones, & will not preache the word of God, but saith, it is sufficient to cause other to preache, as it appeareth by hys lawe: Verely after this manner mighte the Turke be Pope also.

The Pope
is no preas-
chyng Pre-
late.

32 Christ sat at meate among his Disciples full lowly and poorely: and hee did not require the highest seate.

Math. xx.

Luke. xxii.

Antichrist sitteth full high in a curious throne and will be serued gloriously with greate Princes and Potestates: and hee wil haue men with tagged cotes to carue his morselles, blasphemynge GOD with othes, and committing many other vices as ye maye daielely see.

33 Christ fasted, and sought for the fruite on the tree to eate, when he was hungrie, and found none thereupon.

Luke. xxi.

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Antichrist hath great prouision made in cities and townes to gette hym of the best that maie be found : and that must be well dressed and deintily to make good digestion, with Spices and Sauces, and syrups coloured out of kinde.

Math.viii.
Marke.iii.
Luke.xiii.

34 Christ lay and slepte in a bote on the harde bourdes, and had to his chamberlaines but poore fishers.

Antichrist lyeth full softe and easly in beds of downe, where he slepeth sweetely, and no man may wake him, vntill he haue slepte enough. His Chamberlaynes are men of honour, which are full ready with marshals and vschers to keepe his chambers from noyse, and the Porter at the gate to keepe out the poore.

Luke.vi.
Math.xiii.
Ihon.vi.

35 Christ was in hilles weping and prayng, and walked in deserte, feedyng many thousands both with meate & preaching.

Antichrist sitteth in his Castelles and Towers with minstrellie, laughter, and all kinde of melodie. As for the hungrye and poore, they shall die and starue: for foode get they none of hym. He thinketh it great shame for hym, to followe Christes example. As touchyng preachyng, he
doth

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both not so muche as once dreame of it.

36 Christ rode poozely and simply on an Ass, and had xii. pooze men that followed hym one foote. Math xxi.
Marc. xi.

Antichrist rideth royally on a moyle, or on a white palfrey, and hath moe than. xii. followyng hym on horesebacke to attend and waite vppon hym, with Sweardes, bylles, and halberds, as it were men ready to battayle.

37 Christ as he passed thzough cities and towne, hunted fiendes out of men, that they dwelled in, with the woozdes of his mouth. Math. iiii. viii.
x. xii. xv.

Antichrist hunteth the wilde deare, the fore and the hare in his cloased Parkes, with greate cries and hornes blowyng, with Houndes and Rachettes runnyng, besides a great swarme of Sym Shakebucklers.

38 Christ praiyng to almightie God his heauenly Father, in his praiier called him holy Father. Ihon. xv. ii.

Antichrist is called, the moste holy Father of sathans childe, and like Lucifer taketh that name on hym. His Disciples say, that he is God on earth: where as we Ephe. iiii.
i. Timoth. ii.

B. iiii.

are

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i. Timoth. ii. are taught by Christes law, that there is but one God.

Luke. ii. 39 Christ sat in the middes of the Doctors, not thinkyng scozne to enquire and to heare them in the lawe of his heauenly father.

Antichrist sitteth in his glorious throne and ministreth his owne lawes and traditions to all menne, and holdeth a small mater longe in pleatynge, whiche might sone be determined by the lawe of God, if hee would vse it. But then his winnyng should be the lesse, his lawe without profite, and his consistory colde.

Ioan. 14. 15. 16. 40 Christ sent the holy ghost in feruent loue and charitie, to teache them, whiche were the elect and chosen of God, al truth necessarie vnto saluation.

Antichrist sendeth out his commissions all about to curse and aske vengeance on them, that resiste his tyranny: and will for money absolue them cleane againe. A pænna & culpa toties quoties. All his doctrines haue golden tayles. For money is euer the ende. Geue hym money, and ye haue fulfilled all his lawes.

Math. iii. 7. 41 Christ fulfilled and kept both the old lawe

The betue
of money.

Math. iii. 7.

and of Antichrist.

lawe and the newe, and al righteousnesse.

Antichrist will haue his owne traditions and lawes kept. But as for the lawe of God, it is cleane out of his minde.

42 Christ saied, that men should knowe his Disciples by their charity, if they loued one an other, as he had loued them. Ioan. xiii.

Antichrist causeth his chaplens to bee knowne by their habites and vestures, by their long gounes and shauen crownes, and punisheth them, if they vse not their habites. But for their couetousnesse, ambition pride, whooredome, and suche other wickednesse, he neuer punisheth them. How Antichristes chaplens are knowne.

43 Christ promisetht forgiveness of sinne and the kingdome of heauen vnto theym that will repent and amend their liues. Math. xlii. Marke. i. Luke. xxiii. Cap. Omnes.

Antichrist saith, that no man can be saued, except he be first shruen of his Priests and Friers. For they byng in money.

44 Christ would not suffer, that doues, sheepe, and oxen for the offering, should be solde in the temple of God, but draue out the byers and sellers with whippes. Mathew. xxi. Marke. xi. Luke. xix. Ihon. ii.

Antichrist suffereth hys Chapmen in the Church to sell the Sacraments, that Omnia venalia Romæ.

B.iiii.

they

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they should freely minister to the Christen people. In his court also there is selling of Bishopricks, prebendes, free chapels, benefices, dignities, Abbotshippes, offices, &c. And all for money.

Luke. ii.

45 Christ lay in a stable with fewe cloates, betwixt an oxe and an asse. For there was no place in the Inn for his parentes, because they were poore.

Antichrist lieth in rich chambers with quiltes, curtaines, carpettes, and cushins spread all aboute, with sweete smells, pleasaunt odours, painted walles, with hanginges of clothe of golde.

Math. xxv.

46 Christ would haue men to visite the poore prisoners, to comfort them, and to deliuer them.

Antichrist hath no pitie on the poore: yea he persecuteth the poore Christians, putteth them in prison for y^e truthe sake, and in fine, most cruelly murthereth them.

Math. v.
Luke. vi.

47 Christ did neuer imprison or persecute any man, but he commaunded his disciples, that they should loue their enemies, and doe well to theym, yea and praye for them that did persecute them.

Antichrist that taketh on hym to stande in

and of Antichrist.

in christes steade, and to follow his example, persecuteth, punisheth, prisoneth, and putteth to death theym that are disobedient to his voluptuous pleasures. See ye not, howe faste he followeth Christes steppes.

48 Christ healyng the sicke, and doyng miracles, did for the moze part euer commaunde, that thei should tell no man, who had healed them. Math. viii.
Luke. viii.

Antichrist altogetheer desirous of vaine glorie, worldely praise, and mortall renowne, giueth greate giftes, and large benefices to Pardoners, to Proctours, to Lawiers, to Liers, to Minstrels, to Messengers, to Friers, to Flatterers, and to suche like Parasites, to blase his name abroad, his holinesse and godlinesse, that he maie haue honour and worship in this wicked worlde.

49 Christ had no Courtes, to pleate the matters of his Disciples in: for he commaunded them, that thei should not resiste euill. Math. v.

Antichrist hath his Courtes, and many riche menne of Lawe to oppresse the poore, and to call vnto iudgement whom

B. v.

he

The Actes of Christ

he lusteth. For whatsoeuer cause he will, he vexeth all maner people without mercie. For forgiue he will not.

Ihon.v.viii.

50 Christ bad them that he healed, to go their waie, and to synne no more.

Antichrist giueth licence to the people, to continue in sinne, and giueth them licence also to keepe, and maintaine Stewes and bawdy houses, and receiueth money therefore.

Luke.xii.

51 Christ refused to bee Judge betwene the twoo brethren, in diuidyng their inheritance, as a matter not incidente to his office, whiche was to preache the will of his heauēlie Father, but appertaining vnto worldly Judges, and temporall magistrates.

Antichriste taketh vppon hym to bee Judge in all maner of matters, Spirituall or Temporall, Ghostly or Worldly. There is no cause, whiche he will not take vppon hym to determine, namely, if thei bryng money. He will all menne, in matters from all menne, to appeale vnto hym, and vnto his Courte for sentence, without any resistance or against sayng.

Non.q.3.
Conquestus.

Math.xxvi.
Ihon.xviii.

52 Christe would not bee defended in a
righteous

and of Antichrist.

righteous matter, with martiall armour, but he commaunded Peter to put by his swearde into his sheath. For he that striketh with the swearde, saith he, shall perishe with the swearde.

Antichriste commaunded Emperours, Kynges, Princes, and Lordes with their Subiectes, to take Swearde, Speares, Halberdes, and Gunnes, and to helpe hym to slea all suche, as will not obeye his tyrannie. And this muste the Emperour doe, or els he must bee periured, yea, and also deposed, because he is no meete manne to reigne, forasmuche as he stoutly defendeth not the liberties of holie Church. After this manner came it to passe, that Iulius secundus bishop of Rome caused to be slaine sixtene thousande men in one daie. Was not that well pastured? Was not this a wortheie Vicar of Christ, and a noble successour of Peter?

53 Christ gaue free libertie to all men, to eate all meates at all tymes, for as muche as that, whiche entereth into the mouth, defileth not manne, but that cometh out of the mouth. For all thynges are pure to them that are pure: and nothing

Math. xv.

Titus. i.

1. Timoth. iii.

The Actes of Christ

thyng is to bee caste awaie, if it bee receiued with giuyng of thankes. For it is sanctified by the woorde of God, and by praier. Yea, it is the doctrine of Deuilles, to forbidde that to bee eaten, whiche God hath made to bee receiued with thankes giuyng.

Dist. 4. Cap.
statuimus.

Antichrist plainly condemneth al suche as presume to eate Egges, Milke, butter or Cheese, but specially Fleshe, on those daies y he hath commaunded to be fasted, and denounceth them heretikes. This agreeth with Christe, as light with darkenesse. And yet haue we been so blinded, these many yeres paste, throught the iuglyng of our Spirituall Sorcerers, that we could neuer perceiue this Antichrist, till now in the latter daies, when that manne of synne muste bee reueled and vttered, accordyng to the Prophecie of the Apostle.

ii. Thess. ii.

Math. xvi.

54 Christ gaue authoritie vnto his disciples, to binde and to loose, saynge: What soeuer ye binde in earth, shall bee bound in heauen. And whatsoeuer ye lose in earth shall bee loosed in heauen. But Christ spake nothing of binding and loosing

and of Antichrist.

king in purgatory for money concerning the soules departed.

Antichrist chalengeeth greater power, and larger authoritie. For he will loose soules out of purgatory, and commaunde the Angels to fetch them out: and all for money. For without money ye can gette nothing of hym.

55 Christ is head of the Church, as the holy Apostle Paule doth testifie: and also he is the stone, whereon the Church is builded. And this Church is the congregation of faithfull Christen people, and the very body of Christ.

Ephes. i.
Coloss. iii,
i. Cor. ii.

Antichrist saith, that he is head of that Church: and that the Sea of Rome is the stone, whereon that Church is builded. Can any thing be more contrary unto the honour and glory of GOD, than thus to despoile hym of his kingdome whiche he so derely hath bought, shedding his precious blood for it?

Dist. xix. Cap.
Enimuero.
Dist. xix. Cap.
Ita dominus.

56 Christ gaue vs a lawe, whiche is the holy Scripture. This holy Scripture as it was giuen by the inspiration of the holy ghost: so did the same spirite infuse it abundantly into the heartes of the Apostles,

ii. Tim. iii.
ii. Peter. i.

The Actes of Christ

possles, and likewise doth at this present, with the faithfull: and of the same spirite hath this holy Scripture his endurance and true interpretation.

Ca. Si omnes.
O Antichri-
ste.

Antichrist is not ashamed too bragge, that hee is Lorde ouer the Scripture to alowe or disalowe it. For of me, saith he, it taketh his full authoritie. And for a token of this, the Scripture of Christe is laied vnder his fete, when he is at Masse.

i. Timoth. ii.
Titus. i.

57 Christe commaunded by his Apostle saint Paule, that a bishop should be apte to teache, and that hee ought to bee well learned, that he may be able by his wholesome doctrine both to exhort and to overcome all theym that resiste and be against the faith.

Antichrist will neither teache nor dispute with any man in the holy scripture for the maintainaunce of the Christen faith, but onely for to augment his owne kingdom, and to stablish his owne lawes. And if any dispute with him, they shall be cast first into prison: where he and his ministers haue deuised and inuented proper engins too wryng their fingers so sore, that the blood shall braste out of their fingers

The crueltie
of the Papi-
stes.

and of Antichrist.

gers endes. Moreouer he will peine them and scourge them, and with infinite other tormentes punish theim, to make theim forsake the trueth: and afterwarde make them sweare on a booke, that they shall tell no man of it. Thus cruelly doth Antichrist entreate man for the truthe sake againste all iustice. And if he can not subdue them to his will, then either he murdereth theim priuely in Prison, or els hee committeth them vnto the secular power as vnto his Hangmen or Butchers to be burned. And thus is the disputation ended, and Antichrist hath gotten the victorie. *Sed viuit dominus, qui custodit veritatem in seculum seculi, & facit iudicium iniuriam patientibus.* Psalme. 148.

58 Christe cursed the Figge tree, vpon Math. xxix. whiche he found no fruite, and forthwith the Figge tree withered, and neuer bare fruite after.

Antichrist hath cursed, and enterdited Landes and Realmes, and yet did not the people dye: but they prospered well: and the earth brought forth her fruite and encrease no lesse then before, yea, much more abundauntly, thanks be vnto God, that
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this

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Pſalm. 108.

this ſaiyng may bee founde true, Maledicent illi, tu autem benedices. They ſhall curſe, but thou ſhalt bleſſe.

Ihon. x.

59 Christ calleth hymſelfe the good ſhepherd, ſaiyng: I am the good ſhepherd. The good ſhepeheard geneth hys life for his ſhepe.

Zachar. xi.

Antichriſt ſaieth, that he is a good ſhepeheard, and yet he pollet and pilleth, hee ſheareth and ſcrapeth the ſheepe ſo neare, that he leaueth not one locke of wolfe on their backes. And thinke ye not, that hee is in al pointes the ſelfe ſame ſhepeheard, of whom Zacharias prophecied: whiche ſaieth in the perſone of God: Behold. I will raiſe vp a Shepherd in the Lande, whiche ſhall not ſeeke after the thinges that be loſt, nor care for ſuch as go aſtray. He ſhall not heale the wounded. He ſhall not nourish the thyng that is whole, but he ſhall eate the fleſhe of ſuche as be fatte, and teare their clawes in peeces, &c. Hee ſhall nourish hymſelfe, and not the ſhepe. And this Propheete cryng out on hym, ſaieth: O thou ſhepherd and Idoll, forſakynge the flocke. As though hee ſhoulde ſay: thou beareſt the name of a ſhepherd, but

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but thou arte an Idoll, and counterfaite. Thou art called a Shepheard, but thou art a plaine murderer. Thou arte named a feeder, but thou art a destroyer. Is it to bee thought that this Shepheard will giue his life for his Shepe?

60 Christ chargeth Peter thre tymes, Ihon.xxi. to keepe well and nourishe his Shepe.

Antichrist chargeth his Officers, to keepe well his money. And as for the Shepe, he hymself taketh paines to shere theim, and to keepe theim lowe with infinite exactions.

61 Christ gaue a commaundement, that a manne should forsake his wife, or putte her awaie for no cause, but onely for adulterie. Math.v. xix.

Antichrist if he bee well monied, will make diuorces for what soeuer cause a manne will haue hym: yea, and for money he will ioyne theim together, whom the Lawe of GOD by no meanes suffereth to marrie.

62 Christe beside the twelue Disciples, Luke.x. sent forth to Preache seuentie and two other Disciples, whiche freely promised heauen to theim, that would belene in the
C name

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name of Christe.

Antichriste sendeth out his Preachers and Pardoners, whiche teache the people to beleue his power, and to truste to his Pardons for their saluation, addyng, that thei can not otherwise bee assoiled, nor come to heauen. And all for money.

Luke.xxii.

63 Christe tooke awaie from his Disciples all temporall iurisdiction, and worldly power, sayng vnto them: The kynges and Princes of the Gentiles haue rule & power ouer them: but ye shal not so haue.

Antichriste listeth vp hym self aboue al power, and saieth: Emperours, Kynges, and Lordes bee my Subiectes. This is daiely read in his Bulles, wherein he commaundeth the Nobilitie, like as a Pastor doeth commaunde his seruaunt.

Math.xxiii.
Marke.viii.

64 Christ gaue commaundement to his Disciples, sayng: Looke whiche among you will bee greatest, let hym bee the lowest of all.

Cap. tibi. domino, dist. 63.

Antichrist saieth: The Emperour must sweare vnto me, as vnto his Lorde, that he will bee my subiect, and exalt and worship me with honour, as his owne Lawe testifieth.

Christ

and of Antichrist.

65 Christe in all places of the holie Scripture reiecteth, and casteth awaye Math.xv.
mennes Traditions and Decrees. Thei Marke.vii.
worshipp me in vaine, saith he, teachyng
doctrines, that are the commaundemen-
tes of menne.

Antichriste magnifieth the Traditions
and Decrees of his Canon Lawe, and Cap. Si oia
saith, that thei ought to bee kept as due- nes. dist. 63.
ly, as if GOD hymself had commaunded
them: Or as if saint Peter had preached
them hym self.

66 Christe wishyng no man to erre, no Ioan. xiiii.
manne to bee deceiued, no manne to pe-
rishe, or to bee damned, called hym self in
his Sermons the waie, the truthe, and
the life. I am saith he, the waie, the truth,
and the life. Beleue in me, and folowe me
in my learning, and rule you by the scrip-
ture: For that shall bee your Iudge.

Antichrist saith, ye shall in all thinges Dist. ii. cap.
followe the Churche of Rome, meanyng Quis nesciat.
thereby, hym self and his Cardinales, as Cap. Si Ro-
manorum.
appeareth in his owne Lawe. And as for
the Scripture, saith he, it standeth in my
power and aucthoritie: For I maie make
of it, whatsoeuer pleaseth me.

C. ii.

Christ

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Luke.xxii.
i.Peter.ii.

67 Christe loued them that were his enemies, blessed them that cursed, and did good to them, that hated hym.

Antichrist can not finde in his harte, to loue and blesse his ennemies, nor to dooe good to his aduersaries: but suche as in any point be against hym, he curseth with the greate curse, and will not absolve them, till thei haue made perfect submission, and paid greate sommes of money.

Math.v.

68 Christe commaunded his Disciples that thei should not resiste euill, but if a manne strike them vpon the one cheeke, that thei should offer hym the other also.

Antichriste will suffer nothyng, yea, he teacheth, that he maie auenge, and dyue awaie force with force.

Math.xvii.
Marc.xi.

69 Christe by open voice from Heauen, was pronounced of God the Father, to bee his dearely beloued Sonne: and so many as purpose to bee saued, and to bee made enheritours of eternall life, are commaunded to heare hym.

Dist.93. Cap.
Si cuius.

Antichriste giueth straight commaundement, that vnder paine of everlastyng damnation, we heare hym, obeye, and obserue his Decrees and Lawes.

Christ

and of Antichrist.

70 Christe laied lighte burdeines, and Math.xi.
swete pokes vpon his Disciples neckes.

Antichrist laieth intollerable burthens, Dist.xix.Cap.
and mosse greuous pokes vpon mennes memoriam.

shoulders: and notwithstanding he saith:
If any commaundemente or burthen bee
so heauie, that it can not bee sustained and
borne, yet shall ye obeye me. In this be- Math.xxiii.

halfe Antichrist, is like the olde Hypocri-
tes among the Jewes, of whom our Sa-
uiour Christe speaketh on this maner:
Thei binde together heauie burthens, Luke.xi.

and greuous to bee borne, and laie them
on mennes shoulders: But thei theim sel-
ues will not heaue at theim with one of
their fingers. Againe, woe vnto you, ye
Lawiers: For ye lade menne with bur-
thens, whiche thei bee not able to beare:
and ye your selues touche not the packes
with one of your fingers.

71 Christe paied Tribute to Cesar: and Math.xviii.
gaue commaundemente to all his, that Math xxii.
thei should giue to the Temporall Ma- Roma xiii.

gistrate, whatsoeuer is due vnto hym, as
the Apostle saieth: Giue to euery manne
his duetie: Tribute to whom Tribute
belongeth: Custome to whom Custome

C.iii.

is

The Actes of Christ

is due. &c.

Dist. i. Cap.
Si quis.

Antichriste despiseth bothe this example and doctrine of Christe, and excommunicateth all them, that aske any Tolle or Tribute, either of hym or of his. For he hath made theim all free by his Lawe, from all suche charges and paimentes.

Math. 6. & 23.
Osee. vi.

77 Christe, when he liued in this worlde, was beneficiall, liberall, and plentifull in doyng the woorkes of mercie to the pooze, and exhorted other to doe the like, ever commendynge mercie, aboue Offerynges and Sacrifices.

Antichrist hath no pleasure at all in the woorkes of mercie, netther careth he for the pooze: But his desire is, that menne should giue their money for Pardons, for Masses, for Dirges. &c. and bestow their gooddes vpon Images gildyng, Tabernacles pointyng, chauntries building, &c. so that he will no mercie, but all offerynge. And he that saieth: It is better to giue our charitie to the pooze, (as Christ saieth) is counted halfe an Heretike, because he goeth about to marre Antichristes market.

73 Christe the Mirrour of meekenesse,
and

and of Antichrist.

and example of humilitie, charged his disciples, that thei should not desire to bee called masters, nor yet fathers on yearth, Math. xxiii.

Antichriste will not onely bee called the Lorde and Maister of all Christendome, but also the moste holie Father in yearth, Goddes Vicar in yearth, Peters Successour in yearth, and Heade of the Church in yearth. &c.

74 Christe disdained not to goe vnto the Mariage, when he was called: and sanctified the same with the firste fruites of his miracles. Ihon. ii.

Antichrist despiseth mariage, and commaundeth his Shauelynges, by no meanes to bee at theim, as a kinde of life, vnperfecte, and vnwoorthie their high perfection, and pure state of their vocation or calling.

75 Christe refuseth not to goe, whersoever he was desired, so he might doe good to other. Math. viii.
Ioan. iiii.

Antichriste is so delicate and fine, and vnpatient of labour, that he refuseth to goe any where, excepte it bee to profite, and to doe good to hym self,

76 Christ thought no scozne (suche was Math. viii.
C. iiii. his

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his good will toward all men) euen with his hande to touche the Leper, when he healed hym.

Antichriste disdaineth once to looke vpon the pooze, so farre it is of that he will handle, and touche the miserable diseased and lothsome people with his holie handes. His delight is to haue to dooe with the greate God Hammon, and with the nise nimphes of Ladie Venus court.

Math. iiii.

77 Christe had greate pleasure, and singular delight, to be emong thẽ that were sicke and diseased.

Antichrist hath al his delight and pleasure, to bee emong the minions of the worlde, and the lustie galauntes, Dicers, Carders, Minstrelles, Gameplaiers, and all suche as maie prouoke hym vnto pleasure, mirth, and ioye.

Math. ix.
Luke. xv.

78 Christe kept companie with sinners: whores, and Publicanes, to the ende, that he might allure theim from wickednesse, vnto Godlinesse, saiyng: Thei that are whole, haue no neede of a Physicion, but thei that are sicke. For I am not come to call the righteous, but synners to repentance.

Antichrist

and of Antichrist.

Antichriste delighteth to accompanie the Princes, and Rulers of this worlde, that he maie enlarge, and encrease saint Peters patrimonie, and enriche Mother holie Church, whiche beginneth now to waxe old, and hath greate neede of helpe. As touchyng them that are runne astray from God, he knoweth none other waie vnto saluation, but to exhort them to buy his Pardons, Masses, &c.

79 Christe in his Sermons had no respect of persones, but rebuked al degrees a like, that were rebukeable. Math. xxii.

Antichrist preacheth neuer, prateth oft, great and noble personages he flattereth althoughe neuer so wicked and vngodlie, namely when he hopeth and looketh for gaine. As touchyng the poore and miserable, he thundereth at them with the sentence of the greate curse.

80 Christe, when his Disciples James and Iohn, would haue had fire come down from heauen, as in the daies of Elias vpon the Samaritanes, for their ingratitude and vnthankfulnesse, and so to haue destroyed them, rebuked them, and saied: ye wote not, what maner spirit ye are of. Luke. ix.
iiii. Reg. i.

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For the Sonne of manne is not come to destroie mennes liues, but to saue them.

Antichriste, when any, although neuer so little displeasure is doen against hym. so fumeth and fometh, so bzaileth and bzaileth, so roareth and rageth, that straigh waies, out of his fire place, he casteth out his moſte greuous thunderbolte, of that terrible great excommunication. If that will doe no good, then prouoketh he princes vnto warres out of hand, and to murder for his sake, many thousande of innocent soules, neuer ceasing from his furious madnesse, and madde furie, vntill he be auenged to the vttermoſte, forgetting this commaundement of G D D: vengeance is myne, and I will reward saith the Lorde.

Deut. 32.
Rom. xii.
Math. ix.
Math. xii.

81 Christ alwaie defended his disciples against the Scribes and Phariseis, with the auctorities of Gods worde.

Antichriste defendeth his adherentes with bannyng and cursing, with Sward and Speare, with Bowes and Armes, with Gunne and Pollaxe, and suche like martiall armoures,

82 Christ tooke patiently the opprobrious

and of Antichrist.

ous wordes that were spoken against his owne persone: but the railing blasphemies vttered of the blasphemous enemies of the truthe against the glory of GOD, he could by no meanes abyde, but mightely defended it. Ioan. viii.

Antichriste regardeth not the blasphemies spoken or written against the glory of God & the manifest truth of his blessed worde: but if any thing be spoken against hym and his deuillish decrees, then rageth he like a mad man, and neuer ceaseth vntill he be reuenged, except his furie be appeased with good sommes of money.

83 Christ proued and defended his Doctrine against the enemies thereof, with the testimonies of Moyses, of the Psalmes and of the Prophetes. Math. 21. 22.
Ihon. ii.

Antichriste proueth and defendeth his Decrees and Traditions with generall Councels, with constitutions prouincial, with the authorities of forefathers, with the prescriptes of olde customes, with the Sophisticall and Carnall reasons of the Scholemen: and if al these wil not serue, with Fire and Fagotte, with Swearde and halter.

84 Christ

The Actes of Christ

Ihon. iiii.

84 Christ so trauailed in goyng aboute from countrepe to countrepe, preachyng the will of his heauenly Father, that hee was many tymes weary of his iourney.

Antichrist taketh his ease, sittynge at home in his riche Chaires, vpon his golden Cushins and precious Carpettes. If at any tyme he will take the ayre abroad, either he is caried vpon mens shoulders as a **GG** of the Earth, or els he rideth vpon his Hoyle gorgeiously trapped and harnessed.

Luke. vii.

85 Christ beholdyng the lamentable teares of the Widowe, whose Sonne was dead and caried forth to be buried, had pittie and compassion on her, and saied vnto her: Weepe not, and immediatly he deliuered her Sonne aliue againe vnto her, that tofore was dead.

The Daples
can not
abide any
reformation.

Antichrist euidently seyng greate enormities and manifolde, most greuous abuses in the Churche of Christ, whereof he braggeth himself to be the head, although moued and prouoked with the humble supplications, feruent desires, and earnest prayers of many good and godly men both by wrytyng and otherwise, neither
taketh

and of Antichrist.

taketh awaie the enormities, nor correcteth the abuses, but rather as a sworne aduersary against God and all godlinesse, he goeth forth daily more and more to stablish and confirme those abominations seekyng no redresse, as the experience of this our tyme doeth moste manifestlie declare.

86 Christ disdained not to come vnto Lazarus graue, nothyng beeyng dismaide with the euill sauour of the dead corpes, although tofore therof warned, and to raise hyni by from death vnto life. Ioan.xi.

Antichrist abhoyreth nothyng more thā euill saouours, hauing his great delight in sweete perfumes and pleasaunt odours, beying of the nūber of those which on this wise speake in the booke of Wisedome: Come on, let vs enioy the pleasures that there are, and let vs sone vse the creature like as in youth. Lette vs fill our selues with good Wine and Dintment, and let there no flower of the tyme goe by vs. Let vs crowne our selues with Roses, afoze they be withered. Let there bee no faire Wedowe, but our luste go thowowe it. Let euery one of you be partaker of our voluptu- Sap.iii.

The Actes of Christ

luptuousnesse. Lette vs leaue some token of our pleasure in euery place. For that is our portion, els get we nothyng.

Ioan. xi.

87 Christe wepte when he came to raise vp Lazarus, consideryng with hym self, that synne is the cause, not onely of the death of the bodie, but also of the death of the soule, and of all other euils & plagues.

Antichrist reioiseth in euill doyng, and is gladde, when sinne reigneth, flourisheth and triumpheth. For then is hys Marchandise wel bought, as Pardons, Masses of Scala cæli, Absolution, &c.

Luke. xy.

88 Christ is that loupng and gentle shepheard, which when one of his sheepe was gone astray, lefte the residue, and neuer ceased till he had founde her out. Beeyng found hee sweetely laide her vpon his shoulder, and tenderly brought her home againe with greate ioy and muche gladnesse: and callyng together his louers and neighbors, he said vnto them: Oh reioice with me: for I haue found my shepe, which was lost.

Antichrist is of an other disposition, and contrary minded. For if any runne astray neuer so little from his lawlesse lawes, trifeling

and of Antichrist.

felting traditions, diuelishe decrees, and crooked constitutions, cankered customes, &c. straightwaies he is excommunicate, and cursed as blacke as a Crowe, with hooke, bell, and Candell euen doune to the deepe dongeon of Hell fire without redemption, except he will be reconciled to Mother holy Church, and make suche satisfaction as shall bee thought meete of the most holy Father, and of his deuoute Chaplens. If he wil not obey, doune with hym, accite hym, suspend hym, appzehend hym, accuse hym, condemne hym, to the, fozt with hym, away with him.

89 Christ is that most loupng Samaritan^{Luke.x.}e, whiche had pitie on the wounded man, bound by his woundes, poured oyle and Wine, set hym on his owne Beaste, brought hym into a common Inne, and made prouision for hym.

Antichrist is that abhominable theefe, and cruell murderer, whiche without all pitie and compassion robbeth, woundeth, and slaeth bothe the bodies and soules of men: the bodies, with his exactions, oppressions, pollinges, pillinges, tyranny, murder, death: the soules, with false doctrine,

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ctrine, unwritten verities, decrees, constitutions, infidelitie, misbeliefe, superstition, &c.

Math. ix.
Luke. i.

90 Christ is appointed of God the Father to be the Physicion and Sauour of the worlde.

Ihon. viii.

Antichrist is appointed of the Deuill the Father of lvers, to be the corruptour and destroyer of the worlde.

Toan. i. viii.

91 Christ is the light of the worlde. Who soeuer followeth hym and his doctrine, shall neuer stumble, nor erre.

Math. xxii.

Antichrist is the darkenes of the worlde. He that foloweth hym and his decrees, shall neuer walke the righte waie vnto heauen, but cast hymself hedlong into vnter darkenesse, where weeping and gnashyng of teeth shall be.

Ioan. vi.

92 Christe is that bread of lyfe, whiche came doune from heauen. He that eateth of that bread, shall neuer hunger, but haue life euerlastyng.

Ephe. ii.

Antichrist is that bread of death, which came vp from Hell. Whosoever tasteth of that bread, he shall dye the death euerlastyng.

93 Christ is our peace maker.

Anti-

and of Antichrist.

Antichrist is our dissention maker.

94 Christ is our wisdom, righteousness, sanctifying and redemption. i. Cor. i.

Antichrist is our folly, wickedness, corruption, and destruction.

95 Christ is that lambe of God without spot, whiche taketh awaie the sinne of the worlde. Exod. xii. Ihon. i.

Antichrist is that wolfe of Sathan, full of all sinne and wickednesse, whiche daily encreaseth the synne of the worlde.

96 Christe is the head of Gods Church. Ephes. i. Coloss. iii. i. Cor. ii. i. Timoth. ii.

Antichrist is the head of Sathans Synagoge.

97 Christe is our mediatur, aduocate and intercessour. i. Ioan. ii. Rom. viii. Ioan. iii. i. Cor. x.

Antichrist is our disturber, bate maker, and destroyer.

98 Christ is that Rocke, out of whiche issueth and floweth forth the water of life. Whosoever shall drinke thereof, shall neuer thirst more.

Antichrist is that vyle and stinkyng puddle: he that drinketh thereof, shall dye euerlastingly.

99 Christ is y seed of the woman, which hath troden doune the Serpentes head. Gen. ii. Gala. 3.

D

Anti-

The Actes of Christ

Antichrist is that seede of the Serpent, whiche like a roaryng Lion, continually seketh whom he may deuour.

Genes. xv.

100 Christ is that blessed seede of Abraham, in whom all nations of the earth are blessed and saued.

Antichrist is that cursed seede of Sathan, in whom and through whom so many as leane to his wicked and damnable doctrine, perishe and are damned.

Apoc. i.

101 Christ is Alpha and O Mega, that is to saye, the beginnyng and endyng of all our saluation.

Antichrist is the aucthour of all mischief and abomination, so that whatsoever followeth hym and his Antichristian doctrine, may be sure to come vnto damnation.

Luke. xxii.

102 Christ prayed to his heauenly father, that Peters faith might not fayle.

Antichrist praieth that Peters patrimony (as they call it) may neuer fayle.

Esay. v.

Math. xxiii.

103 Christ refuseth no paine to doe good to his congregation.

Antichrist refuseth no payne, so that he may haue lucre and gaine.

Marke. x.

Ioan. x.

104 Christ went by willingly to Ierusalem

and of Antichrist.

lem to suffer death for the elect people of God.

Antichrist hateth nothyng more then the crosse. As for Gods people, he regardeth them not, except they bring money.

105 Christ, when he might haue escaped, *Ioan. xviii.* and gone awaie from his enemies, freely gaue himselfe into their handes to be crucified for the saluation of other.

Antichriste resisteth his enemies with tothe and nayle, with hande and Sword, and with all that euer he is able to make: neither suffereth he gladly any aduersity, except it be for the maintainaunce of hys owne pompe and glozy, and for the enrichment of Saint Peters patrimonie.

106 Christ was striped out of his clothes, and was all to beaten and scourged, and false witnes brought in against hym. *Math. 26. 37.*

Antichrist is well clothed with precious garments, and hath chaunge for eue-ry day, and commaundeth other to be beaten and soze puished, and false witnessse to be brought in to testifie, whatsoeuer hee will haue against the poore innocent christen people.

107 Christ being most vniustly & wrong-

D. ii.

fully

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Esay. 53.
Actes. iii,
i. Peter. ii.

fully accused, and haupng many vntu-
thes obiected againste hym, as a Lambe
dum befoze his shearer, opened not his
mouth. When he was reuiled, he reuiled
not againe: when he suffred, he threated
not, but committed the vengeance to him
that iudgeth righteously.

Antichrist being iustly accused both of
falle doctrine and corrupt manners, and
admonished to amend, will by no meanes
geue eare, but seeketh al meanes possible
to bee reuenged. He will bee iudge of all
menne, but iudgeth of none. He will con-
demne whom he list, and he will not once
be touched. His doctrine although neuer
so vnpure, he defendeth with fyre and fa-
got, with sworde and halter. Whosoever
disdaine to embrace and maintaine it, all
theim hee excommunicateth, cut of from
the body of Christ, appointeth them vnto
euerlastyng damnation, interdicteth their
Landes, Realmes and countreys, where-
soever they dwell, as experience in these
our daies teacheth abundantly. As con-
cernyng hys life and maners, although
neuer so wicked and detestable, no man
may once reprove, except he will feele the
bitter

and of Antichrist.

bitter boltes of the most bitter curse.

108 Christ had a crowne of sharpe thornes set vpon his head, with so greate violence that the bloud runne doune ouer all his amiable face: and boystrous nayles driuen thorowe his precious handes.

Math. xxvii.

Mark. xv.

Ihon. xix.

Antichrist weareth vpon his head thre crownes of gold, richly set with precious stones: and hath his handes and finger all royally decked with owches and ringes. He passeth poore Christe farre farre.

109 Christ tooke the crosse of painefull affliction vpon hymselfe, and commaunded his Disciples likewise to follow him sayng: He that will not take his Crosse and folow me, is not meete for mee.

Math. x.

Antichrist taketh the Crosse of pryde, and hath it borne before hym, well gilte and ameled: to sette forth his pride and pompe before the worlde like vnto Lucifer. As for other crosse, he knoweth none.

110 Christ praied his Father to forgiue them that trespassed against hym: yea he praied for them that put him to death.

Luke. xxiii.

Antichrist commaundeth both kynges and princes, and Emperours to auenge his quarell, and to slea all them that resist

D.iii.

his

The Actes of Christ

his mynde, promisyng thẽ that if thei die in his quarel, thei shall die glorious martyrs in the sight of God, & straight waies come vnto heauen, yea, before their bloud bee colde. As touchyng forgeuenesse, he hath none acquaintaunce therewith.

Heb. ix.

111 Christ approued his Lawe, and confirmed it with his owne death.

Antichrist is full busy to destroye the law of Christ, and to maintaine his owne decrees, and that with the death of all them that will say the contrary.

Math. xxvii.

112 Christ was buried in a poore monument, Sepulchre, or graue, without any funerall pompe.

Antichrist is buried in a glorious tōbe well gilt, and very gorgeous set out, with many torches and greate solemnitie, and with Angelles gloriously portured, that beare his soule to heauen, when, notwithstanding it is to be feared, that hee goeth to suppe with the Diuell, whom he hath so diligētly serued al the daies of his life.

Rom. iiii.

i. Cor. xv.

Ioan. xii.

113 Christ suffred death for our sinnes, & rose againe for our iustification: or els al we should haue perished and been damned.

Antichrist for the forgeuenesse of oure
sinnes

and of Antichrist.

sinnes and of our iustification, sendeth vs to his Pardons and Bulles, to his yeres of Iubile; and Masses of Scala celi, yea he sendeth vs to a Gravefryers Coule, and willetth vs to be buried in that, promising vs by that meanes both remission of synnes and euerlastyng life. Is not this too treade vnder foote the sonne of God, and to count the bloud of the Testament, as an unholy thing, yea and to doe dishonour to the Spirite of grace? Is not this that beast, whiche opened his mouth to speake blasphemies againste the moste highest God, & against his most glozious name? Is not this that sinnefull man, that sonne of perdition, that aduersary, whiche exalteth hymself aboue all that is called God, or that is worshipped, so that he doth sit in the Temple of God, boasting hymselfe to be God? **D Antichrist.**

Heb. x.
Apoc. xiii.
ii. The ii.

114. Christ after his resurrection appeared to his Disciples and brought vnto them peace and greate ioy.

Ioan. xx.
Luke. xxiii.

Antichriste when hee commeth abroad and sheweth hymselfe vnto men, commeth like a game player in his Papalibus, full gloriously and gorgeiously, and bringeth

D.iiii.

to

The Actes of Christ

to the beholders blessinges, that is, cros-
singes, and waggings of fingers, with
such other vaine and trifling toys.

Luke.xxiii.
Marke.vi,

115 Christ reproveth in his Disciples un-
faithfulness, and hardness of heart.

Antichrist findeth fault with his cap-
tives, if they be unfaithfull and disobe-
dient to his decrees, and slacke in payng
of money.

i.Cor.xv.

116 Christ sought all meanes possible to
confirm the faith of his disciples in the
article of his resurrection.

Antichrist seeketh all maner of waies to
plant, confirme and stablish in the hartes
of men his authority and primacie above,
not only all Bishops, but also all kinges,
Princes and Emperours.

Luke.xxiii.

117 Christ so talked with certaine of his
Disciples by the waie that their hartes
burned within them: so sweetely and lo-
vingly did he open unto them the true &
right understanding of the Scriptures.

Antichrist doeth so talke, and uttereth
such doctrine, that it enflameth not, but
appaleth the hartes of the hearers: it
quickeneth not, but rather dismayeth. For
it is not the word of the spirite but of the
flesh:

and of Antichrist.

fleshe: not of light, but of darkenesse, not of life but of death, and in fine, not of conuersion and saluation, but of desperation and eternall damnation.

118 Christe breathed vpon his disciples, Ihon.xx. and gaue theim the holy ghosse, saiyng: Take ye the holy ghosse, that they beyng endued with his Spirite, might brynge forth the frutes of the same, and be thereby, knownen to his Apostles.

Antichrist doth breath the spirit of Sathan into his shauelinges, and will that they shall be knownen to be his chaplaines by their long gownes, shauen crownes, horned cappes, flaryng tippetts, &c.

119 Christ sent forth his disciples for to preache vnto all nations. Math.xxviii. Marke.vxi.

Antichrist sendeth forth his chaplaines to be Massemongers, soule cariers, Purgatory rakers, Godmakers, coniurers of salte water, bread, fyre, &c. Luke.xxiii. Ihon.xx.

120 Christ commaunded his disciples to preache, not mennes traditions, but the Gospell, that is to say, repentaunce and remission of sinnes in his name, to all creatures.

Antichrist commaundeth his praters

D.v.

to

The Actes of Christ

to set forth to the people his lawes, and decrees, and to entermedle them with tales out of *Legenda aurea*, and narrations out of *Festiuall Martyrologe*, &c. He sendeth forth also his *Pardoners* to publike fables and lyes vnto the people, and thereto graunteth he *Letters* and *Seales*, and many daies of *Pardon*, and all for money.

Marc.xvi.

121 Christ willed his disciples to say vnto their hearers, that whosoever beleueth and is Baptised, he shall be saued. But he that beleueth not, shall be damned.

Antichrist commaundeth his *Trompetters*, too blowe abroad into the eares of the people, that whosoever will buye his pardons, shall be absolved a *pæna & culpa* toties quoties and then must he needs be saued. And he that teacheth otherwise, is an heretike. This his *Bulles* and *Pardons* do plainly testifie.

Math.xxviii.

122 Christe charged his Disciples diligently to teach the people, to obserue and kepe those thynges, that he commaunded them: and so doyng he promised to bee with thẽ vnto the very ende of the world, meanyng not bodily, but ghostly.

Antichrist giueth a great charge to his
Chape-

and of Antichrist.

Chapelaines to inculcke, and beate into the peoples heades, vnder paine of deadly synne, and euerlastyng damnation, the keepyng of his Canons and Lawes: and in so dooyng, he promiset h to assiste them continually with the Spirite of Errour and falshode.

123 Christe a little before his Ascension Ioan. xxi. into the Kyngdome of his Father, gaue a greate charge to Peter and his fellowe Apostles, that thei with al diligēce shoul feede his Lambes and Sheepe, with the moste wholsome pasture of his most swete woorde, sayng: Pasce, pasce, pasce, Feede, feede, feede.

Antichriste giueth straight commaundemente to his Captiues, that thei shall poison the people with the Pharisaicall Leauen of his Lawe, and by no meanes teache them the truthe of Gods woorde, least thei should spie out his falsehod, and aboue all thynges plaie Tolle, Tolle, Tolle: Poll, Poll, Poll, pill, pill. D8

124 Christe commaunded his Apostles, Actes. i. not to departe from Ierusalem, but to waite for the promes of the Father.

Antichrist thrusteth forth the into the ministerie,

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nisterie, his Greaslynges and Shauelinges, without any consideration or motiō of Goddes Spirite. If thei can Masse it, or Mattens it, he careth for no more.

Luke.xxiii.

125 Christe, when he should departe, and goe vp into Heauen, lifted vp his hande, and blessed his Apostles, that is to say, wished well vnto them.

Antichrist listeth also vp his hāde, and blesseth the people, that is to saie, waggeth his fingers ouer them. But whether he curseth or blesseth, that is vncertaine.

Marc.xvi.
Luke.xxiii.
Actes.i.

126 Christe by the power of his Deitie, Ascenden into heauen, perfecte God, and perfect man.

Antichrist through the multitude of his moste detestable synnes, and vile wickednesse, descendeth into hell bothe body and soule, and hath his portion with Idolatours, Witches, Theefes, Adulterers, Whoremongers, cursed speakers, &c. in that Lake that burneth with Fire and Brimstone: where he and all his shall bee tormented with moste intollerable paines, worldes without ende.

Apoc.xxii.

*Hetherto of the life of Christe,
and of Antichriste.*

Of the doctrine of Christe, and of Antichrist.



Triste . Christe Ioan.xviii.
saieth, that he Ihon.xvii.
came for this Ioan.14.15.16.
purpose into y
worlde, even to
testifie & beare
witnesse of the
truth, and that
his woorde is

the Truthe : Againe , that the holie
Ghosse shall leade vs into all Truthe:
hereby manifestly declaryng, that in his
holie woorde, is contained sufficiente do-
ctrine for our saluation, as saincte Paule ii. Timoth.ii.
saieth : All Scripture giuen by inspira-
tion of G D D, is profitable to teache, to
improue, to amende, and to instructe in
righteousnesse, that the manne of G D D
maie bee perfecte, and prepared vnto all
good woorkes . Likewise saied the wo-
man of Samarie to Christe : I knowe
that Messias shall come, whiche is called
Christ : When he is come, he shall tell vs
all

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Ioan. iiii.

Actes. xx.

Unwritten
verities.

Ioan. vi.
Esay. liiii.

i. Cor. ii.

all thynges. And the Apostle in his exhortation to the Elders of Ephesus, said: I haue kepte nothyng backe, that was profitable vnto you, &c. Againe, I haue shewed you all thynges.

Antichriste saith, that though it bee truthe, that is contained in the Bible, yet all truthe necessarie to saluation, is not there to bee founde, but there are other truthe as necessarie to bee beleued, vnder paine of damnation, as those that bee contained in the holie scripture, and thei bee called unwritten verities. He saith mozeouer, that his Decrees and Lawes, are necessarily to bee kepte, as the Commandementes of God, and addeth mozeouer, that thei bee of equall aucthoritie with the worde of God.

2 Christe saith, that no man can come vnto hym, except his Father drawe hym: Againe, that all shall bee taught of God: Signifying hereby, that no man can vnderstand, and perceiue the misteries contained in the worde of God, excepte thei bee reueled, and opened vnto hym by the Spirit of God; whiche alone is the aucthour thereof: for asmuche as a naturall man

and of Antichrist.

manne, can not come vnto the vnderstand-
yng of those thynges, that belong vnto
the Spirit of God. And as saint Peter ii. Peter. i.
saith, that the Scripture is not a priuate
interpretation, that is to saie, not to bee
expounded after the iudgemente of rea-
son, and as euery man of his owne braine
fantaseth, but as GOD is the alone au-
thour of the worde, so is the true vnder-
standyng thereof to bee begged of God
alone, by feruent prayer, and by diligente
conference of the scriptures. Dauid con-
sidering this, prayed to God on this ma-
ner: Open thou myne eyes, that I maye P salme. 119.
see the wonderous thynges of thy lawe.
Make me to vnderstande the waie of thy
Commaundementes, and so shall I talke
of thy wonderous woorkes. O learne me
true vnderstandyng and knowledge. O
giue me vnderstādyng, that I may learne
thy commaundementes. &c. And Saint
Paule writyng to Timothe, saith: God ii. Timoth. i.
giue thee vnderstandyng in all thynges.

Antichriste saith, that the interpreta-
tion of the Scripture, hangeth of the iud-
gement of the Fathers, and old auncient
writers, and of the aucthoritie, and con-
sente

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sente of the Church of Rome, whiche is the true Church, and mother of all churches, and can by no meanes erre, without the approbation of the whiche, no interpretation of the Scripture can bee good and catholike.

Ihon.v.
Psalm.19.
Esay.viii.

3 Christe will all menne to searche the Scriptures, and to leane vnto them, in all matters of controuersie, as faithfull witnesses of the Lordes truthe.

Antichriste commaundeth, that when any question arise, aboute matters of Religion, menne should haue recourse vnto the Canons, and generall Councils, but specially vnto the See of Roome, where all doubtfull matters are to bee decided. As for the Scripture, it hath no more auctoritie, then it pleaseth the Church, that is to saie, the Pope and his adherentes, to giue vnto it.

4 Christe teacheth, that all mennes traditions, oughte to giue place vnto the worde of God: and that whatsoever is decreed of menne, although of neuer so greate auctoritie and wisdom, contrary to the worde of God, is vtterly to bee neglected, reiected, and caste awaie.

Anti-

and of Antichrist.

Antichriste teacheth plainely, that all suche constitutions, and ordinaunces of men, as bee decreed, and set forth by the aucthoritie of Counsellers, and holie Fathers) whiche are alwaies gathered together by the instincte, and consent of the holy ghost) although thei are not, nor can not bee grounded on Goddes worde, are notwithstanding good and profitable: and menne are bounde vnder paine of deadly synne, to obtaine and keepe them. For the Church can not erre.

5 Christe teacheth, that there is but one Luke. iiii.
onely, true liuyng and euerlastyng God Luke. iiii.
whiche alone is to be honoured, worshipped, and called vpon: by whose name also alone we ought to sweare.

Antichriste also after a certaine sorte, confessed also one God with vs, and that he is to be honoured and called vpon, but not alone. For he teacheth, that the saintes in heauen, bothe maie and ought to be honoured and called vpon, yea, and that we maie also sweare by their names.

6 Christe in his holie Lawe, bothe by Exod. xx.
Moses, the Prophets, and Apostles, forbiddeth to make, sette forth, or keepe any
Image

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Image to bee worshipped. But aboue all thinges, he forbiddeth vs to make any Image of God.

Images.

Reliques.

**The Image
of the Tri-
nity descri-
bed.**

Antichrist saith, it is lawfull not onely to haue images and to sette them vp in Temples, Chapels, Oratories. &c. but also to worshippe them, to kneele before them, to kisse them, to praie before them, praye to them, to kneele before them, to set candels before them, to decke and trimme them, to offer vnto them, to sense them, to put of our cappes vnto them, and at the laste, what not? Antichriste also diggeth out of the ground the olde rotten bones or reliques of saintes, translateth them, encloseth them in Golde, keepeth them in precious shynnes and costly Clausures, and setteth them forth to the people to be kissed, and worshipped. Moreover he is not ashamed contrarie too the manifeste woorde of God, to make the Image of the blessed Trinitie. He formeth and frameth God the father like an old broken backed man, with a white head, winckled forehead, holow eied, slender cheeked, sharpe nosed, toothlesse, wide mouthed, hangyng downe lipped, crooke chinued, graye bearded, small

and of Antichrist.

finall necked, leane handed, and in fine, altogether monstrous. **GOD** the Sonne Antichrist setteth forth as a lusty younge yownder with his yelow lockes: and God the holy Ghost he maketh like a yong lustie White flickeryng Dove. But this blasphemous image causeth hee to be set in Churches and in all other places, not onely to be considered, but also to be worshipped vnto the greate dishonour of god, the flaunder of the Christen religion, the offence of all good men, and vnto the glorie of all Gods ennemies. But what doeth not Antichrist doe?

7 Christ teacheth, that the true worshippers muste worshippe God in spirite and trueth: againe, that they worship God in vaine, whiche honour hym after the traditions of men.

Ioan. iiii.
Math. xv.

Antichrist affirmeth, that it is lawfull to worship God any maner of waie, so it cometh of a good entent, good mynde, good zeale, good deuotion, &c. For God casteth awaie the good intent of no man. Antichrist therefore teacheth vs to worship God with Golde, Siluer, precious stones, sumptuous vestures, candel, palmes,

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mes, Ashes, bread, water, Salt, &c. With long patteryng, curious singyng, pleasant pipyng, loude ringyng, &c. With Surplesse, Copes, Vestimentes, Caps, Coules, &c. with Dallyng, with Pilgrimage goyng, with Pardons buyng, with Beades sayng, &c. And all these thinges he taught to be moze precious and acceptable in the sight of GOD, than to helpe the pooze, or to doe any worke of mercie. For that is done but to manne, the other vnto God.

Math.v.

8 Christ in his sweete Sermon that hee made, in the mount saieyth, that he came to fulfill the Lawe, that is to saie, to accomplishe, whatsoeuer was prefigured of him in the ceremonies of the olde Testament, so that by his comming he hath put away and vterlie abolished all Ceremonies, euen as the shadow is remoued by the entrance of the light. For as the Apostle saieyth. The lawe he meaneth the ceremoniall law was nothyng els than a shadow of good thinges to come. The good thinges are come and geuen, therfore the shadow ceaseth: wherby we evidently learne that the Christians are now free from
such

Heb.x.

and of Antichrist.

suche cloudy lawes & darke ceremonies.

Antichrist teacheth, that although the Ceremonies of the olde law be abolished Ceremonies by the commynge of Christ, yet that hindreth nothing but that the Church, which is the spouse of Christ, may appoint what Ceremonies she wil, without any offence of her husband Christ, whiche delighteth in her and in her doynges, as in himselfe, yea and that so muche the more bicause among the christians there are many rude grosse, and thei must be rudely and grosse-ly handled, and brought by little and little vnto perfection thoroowe suche Ceremonies, and outward obseruaunces: whiche Ceremonies and Ordinaunces of Christes spouse the Church, are with no lesse reuerences to bee obserued, than if they had beene commaunded of Christe her husbände.

9 Christ Iesus in his doctrine teacheth, that he alone is our Sauour, our Redeemer, our Bishop, or Pastour, our head, our reconciliatour, our peacemaker, and in fine, all our hope and comfort, in so muche that whosoever beleueth in hym, shall not perishe, but haue everlastyng life.

The Actes of Christ

Antichriste in his doctrine teacheth, that saluation and remission of synnes, is to bee obtained also at his handes, at his Pardons, Indulgences, peres of Iubile, Passes, Coules, Pilgrimages, &c. Againe, that he is heade of the vniuersall Church of Christendome, Christes Vicare, Peters Successour, the highest Bishop, the greatest Priest, the moste holie, and moste blessed Father, to whom aboue all other, the keyes of the kyngdom of heauē are committed, so that whatsoeuer he bindeth in yearth, is also bounde in heauen: and whatsoeuer he looseth in yearth, is in like maner loosed in heauen, so that whosoever cleaueth vnto hym, can not perishe, but haue life euerlastyng.

Ioan. xiii.
Ioan. xvi.
i. Timoth. ii.
i. Ihon. ii.
Rom. viii.
Roma. v.

IO Christe taught vs, that whensoever wee will desire any thyng of God the Father, wee should aske it in his name. For no manne commeth to the Father, but by hym. And in the writynges of the Apostles wee reade, that Christe alone is our Mediatour, Advocate, and Intercessour, by whom alone wee haue free, and gracious accesse vnto God the Father, and easely obtaine of hym all good thynges.

Antichrist

and of Antichrist.

Antichriste setteth forth vnto vs, or **Inuocation**
ther Mediatours, Aduocates, and Inter- **of Saintes.**
cessours, euen the foules and spirites of
them that are departed: and commaun-
deth vs to call vpon them, to make inter-
cession vnto theim, that thei for vs maye
call vpon God, praie vnto hym, and make
Intercession vnto hym, that by this mea-
nes, our praiers maye be the soner heard,
and our petitions the more easely graun-
ted. Thus Antichrist goth about to make
Christe Iacke out of office.

ii Christe hangyng on the Crosse, and
ready to giue vp his Spirite, into the ha-
des of his heauenly Father, saied: It is fi- **Ion. xix.**
nished: signifyng hereby, that by the one
and alone Sacrifice of his Passion and
death, al thyng is wrought, and perfectly
doen, whatsoeuer appertaineth vnto the
saluation of mankinde, so that now there
remaineth no more any Sacrifice, or ob-
lation for synne, as the Apostle saith:
With one onely Oblation hath Christe
made perfect for ever, them that are san-
ctified. Againe: We are sanctified by the
offeryng vp of Christes bodie, doen once **Heb. x.**
for all.

The Actes of Christ

The Sacrifice of the Masse.

Antichriste hath sette vp diuerse Sacrifices for synnes, but namely the vile and abhominable sacrifice of the Masse, whiche he calleth a propiciatorie, expiatorie, and satisfactorie Sacrifice for the synnes of the quicke and the deade, necessary Ad salutem. This Sacrifice he braggeth to bee of like dignitie, and of equall price with that Sacrifice, whiche Christ the high and euerlastyng Bishop, offered on the Altar of the Crosse, yea, to bee the verie same: againe, that he and his Chaplens in that Sacrifice of the Idolatrous Masse, doe daiely offer by the Sonne of God to the Father of heauen, for the daiely synnes of the people. Antichrist moreover is not ashamed to saie, that Christe by the Sacrifice of his death, doen on the Altare of the Crosse, did onely put awaie originall synne: but he and his shauelynges, by the Sacrifice of their Masse, putteth awaie all other synnes at all tymes, bothe actuall, veniall, mortall, &c.

i. Ihon. ii.
Heb. ix.
Apoc. i.

12 Christe in his blessed Testament teacheth, that wee are purged, cleansed, and made pure from all synne by his blood.

Antichriste for the mainteinaunce of his

and of Antichrist.

his idle Cleargie, that thei might liue of the laboure and sweate of other mennes hands and bꝛowes, hath deuised an other Purgatorie after this life, wherein the soules of them, that haue not doen due satisfaction for their sinnes in this worlde, muste bee moste miserably tormented, vntill either thei by sufferiꝑg moste greuous paines, haue satisfied the iustice of God, or els thei bee deliuered by the Sacrifice of the Masse offered for theim, or by some other charitable deedes of mercie. Is not this to counte the bloud of the Testamente, as an vnholie thꝑg, and to doe dishonour to the Spirite of grace.

Purgatorie.

Hebre.x.

13 Christe teacheth, that the Church, whiche is the felowship of Saintes, and companie of faithfull people, is built vpon hym self, whiche is the true rocke, is gouerned by his Spirite, heareth his voice, and is ruled by the same.

Ephes.ii.

Ioan.x.

Antichrist saith, that the Church is not builde on Christe alone, but also on Peter and his successours: againe, that it is not onely gouerned by the woorde of GOD, but also by the Decrees of the Church of Rome.

E.v.

Christ

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Ihon.x.

14 Christe saith, that thei, whiche are his Shepe, and belong vnto his Shepefold, that is, vnto his holy congregation, heare not the voice of straungers, but flee frō them, giuyng eare onely to the voice of their owne Shephearde.

Antichrist saith, that thei whiche are of the Church, maie not onely heare the voice of Christe, but also the wordes of the Bishop of Rome, whiche is Christs Vicare: and knowledge hym to bee the vniuersall Bishoppe, whose voice to heare, and whose decrees to obey, we are bound vnder paine of euerlastyng damnation.

Ephe. iiii.
i. Cor. xii.

15 Christe ordained in his Church, to sette forth the Gospell of our saluation, and to gouerne his flocke, Apostles, Prophetes, Euangelistes, Pastours, teachers. &c.

Antichrist appointed in his Church, Monkes, Friers, Chanons, Nonnes, Ankers, Ankresses, Recluses, Priestes, Sacrificers, Soulecarriers, Purgatorie rakers, Pardonnors, Proctours, Somners, Apparitours, Commissaries, Officialles. &c.

Math. xix.

16 Christe in his holie Lawe, freely per:
mitteth

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mitteth all spirituall Ministers, Bishops
Deacons, &c. to marrie.

i. Timoth. ii.
Titus. i.

**The Ma-
riage of
Priestes.**

Antichriste in his Deuillish decrees
forbiddeth, and condemneth the marriage
of spirituall Ministers.

17 Christe by his holie Apostle, calleth
Mariage honourable, and the bedde un-
defiled, yea, & that emongest all men, none
excepted.

Heb. xiii.

Antiehrift shameth not to call the ma-
riage of the Spirituall Ministers, an vn-
cleane, filthie, and fleshly kinde of liuyng,

18 Christe gaue equall power to all the
Ministers of his Church.

Ioan. xx.

Antichriste denieth that, and saith,
that the Bishoppe hath more aucthoritie
then the Prieste, and the Archebishoppe
more then Bishoppe, and the Pope, more
then thei all.

19 Christe in his blessed Newe Testa-
mente, appointeth Deacons to be Mini-
sters vnto the poore, and to see that thei
lacke no good thyng: And the Bishoppes
or Spirituall Ouerseers, he ordained
them to preach the worde, to instruct the
people, to minister the Sacramentes, &c.

Actes. vi.

**Deacons.
Bishoppes.**

Antichrist ordaineth Deacons to saie
mattens

The Actes of Christ

Archdeacons.

mattens of the daie, to reade the Gospell at Masse, to stande on the Priestes right hand, to helpe hym in all thinges, to haue a shauen crowne, to liue vnnaried, &c.

Archdeacons he hath also appointed certayne tymes in the yere to visite the churches, to see if the church and churchyarde be in good state: if the Vestmentes, Alter clothes, Copes, Banner clothes, Crosse clothes, Curteines, Towels, Baxes, Pyxes, Chysmatories, Fontes, holy water bucket, holy bread basket, Bels, Candelsticke, Senses, Croses, Cruettes, and suche like ornaments of the Church be well and sufficiently repared: againe, if the Hosts be well kept of the Curate, that they be not mouldie, fustie, euill sauoured, cankered, worme eaten, &c. As for prouision makynge for poore and needie people, there is no mention. That ought to bee collected of the Archdeacons among the mercifull Christians, for the ayde and reliefe of the poore members of Christe in their visitation, is nowe vnfrutefully deuoured, spent, and consumed of the Archdeacons themselves and of their Officers, so that the office of an Archdeacon

at

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at this time in the kingdome of the Pope
is now come altogether vnprofitable, and
to muche chargeable to the Churche of
God.

20 Christ appointed his Apostles to bee the ministers and seruautes of his holy Churche. i. Cor. iiii.
i. Peter. v.

Antichrist ordaineth his Priestes and Prelates to be Lordes and Masters ouer Gods people: yea, he maketh them to be of greater authoritie and power thā Emperours, Kinges, Princes, &c. of higher dignitie, than all the Angelles in heauen, or than the blessed Virgin Mary. More-
ouer he doeth so greatlie aduance the dignitie of his smered shauelynges, that he calleth them the maker of their maker. And to set forth their royall and kingly priesthode, he maketh them euer to weare a shauen crowne. Sacramēts.

21 Christ instituted in his holy testament two Mysteries, or Sacramentes, that is to say, Baptisme and the Lords Supper, whiche he added to his worde, as Signes and Seales of his good wil vnto vs, that thei might be the same to the eye, that the worde is to the eare: and so ioyned together Math. xxviii.
Marke. xvi.
Ihon. iii.
Math. xxvi.
Marc. xiiii.
Luke. xxii.
i. Cor. xi.

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ther thorough the operation of the holy
ghoste, byng saluation too the faithfull
beleuers.

Antichrist not content with so small a
number, hath added five moe, so that now
they be seuen in number, which are moze
openly known, than they neede here to
be rehearsed.

Math.xxviii.
Marc.xvi.

22 Christe, as concernyng the outward
Ministerie, ordained the Sacramente of
Baptisme to consist of the woꝛlde, and of
the water.

Antichriste not content with so slender
furniture, hath added many thinges, as
the Exorcismes or Coniurations of the
deuill out of the childe, salte, spittle, cros-
sing, halowynge of the Fonte, candlebur-
nyng, with diuerse other toyes.

Math.xxvi.

23 Christ at the institution of the sacra-
ment of his bodie and bloud vsed only the
woꝛde, bread and wine.

Antichrist minglet h Wine and water
together in his ministracion, and misera-
bly handleth the woꝛds of the institution.

Luke.xxii.
i.Cor.xi.

24 Christe appointed his holie Supper
to bee a Sacrament, that is to saie, an ho-
lie signe of his bodie and bloud.

Antichrist

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Antichriste saith plainely, that the Lordes Supper is not onely a Sacramente, and holie signe of Chyestes bodie and bloud, but it is also the thynge it self, that is Chyestes naturall body and bloud CS with as good reason, as though a manne should saie, that the Tuielbushe, whiche hangeth before the Tauerne, is not onely a signe, that there is Wine to sell, but also that it is the Wine it self. Notwithstanding, whosoever denieth thys hys Doctrine, muste needes bee counted an Heretike, and iudged to bee burned at a stake.

25 Christe makynge the bzeade and wine Math. xxvi.
Sacramentes, and holie signes of his i. Cor. x. xi.
bodie and bloud, altered not the substaun-
ces of that holie bzeade, and holie wine,
but thei remained in their olde nature,
substaunce, and propertie, as tofore.

Antichriste teacheth in his dotynge and Deuilshe Decree, that after the woordes of consecration, This is my bodie, This is my blood: there remaineth Transub-
no substaunce of bzeade and wine, but the stantiation.
substaunce of bzeade is tourned miracu-
lously, by the vertue of consecratynge wo-
des,

The Actes of Christ

des, into the substaunce of Chzistes naturall bodie: and the substaunce of the wine, into the substaunce of Chzistes naturall bloud, the accidentes of breade and wine onely remainyng, without their proper substaunces. O prodigious and monstrous doctrine.

Luke.xxii.

26 Christ ordained his holy Supper, to be a remembraunce of the sacrifice, which he offered on the alter of the Crosse for the redemption of the worlde, that when wee behold the Sacramental bread and wine broken and shed, we should call to remembraunce that Chzistes body was broken, and his bloud shed, for the remission of our sinnes, as he hymselfe saith: Doe this in remembraunce of mee. Item the Apostle: So ofte as ye shall eate of thys Bread, or drinke of this Cup, ye shall remembre the Lordes death till he come.

i.Cor.xi.

Receauing
of the Sa-
crament.

Antichrist teacheth, that it is not only a remembraunce of the Sacrifice, but also the Sacrifice it self, of the same dignity, might, and power.

27 Christ ordained that all that bee partakers of his holy Supper, shoulde not onely eate of the Mystery of his body, but also

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also drinke of the mystery of his blood.

Antichrist taketh away from the Communion of the Laity, yea and of the Spirituality also (except they Masse it themselves, and make Gods body) the Cup of the mystery of Chyistes blood, contrary to the commaundement of Chyiste, and contrary too the practise of the Primatiue Church.

Math.xxvi.

28 Chyiste, because he would take awaie his naturall bodye from the earth, and place it vntill the day of iudgement in the glorious kingdome of his heauenly Father, ordained the Sacrament of thanksgiuynge to be a memoriall of the same.

Actes.iii.

Antichrist teacheth plainly, that wheresoeuer the consecrate hoaste is, though it be in infinite places, there is also the body of Chyiste, euen the very same body of Chyiste, that was borne of Mary the Virgin, & hanged on the altare of the Crosse. He saith moreover, that the sacred hoast being whole, is but the body of Chyiste: and the same hoaste being broken in an hundred peeces, euery parcell thereof although neuer so little, is but the body of Chyiste, euen as he hanged on the Crosse.

The vbiqutie of Chyistes naturall body.

The Doctrine of Christ

Luke.xx.
i.Cor.xi.

Doctrine more than twise monstrous.
29 Christe in his holy woorde teacheth,
that the Sacramentall Bread and wine
should bee eaten and dronken, in the re-
membraunce of his body breakyng and
bloudshedyng.

Antichrist commaundeth, that the Sa-
crament should be heaued and lifted vp a-
boue the priestes head, that it may be wor-
shipped of the people, hanged vp in the
pyre, caried about in soleinne Procession
in pompe and bayne pastymes.

Math.iii.
Marc.i.
Luke.xxiii.

30 Christ teacheth, that the next waye to
heauen is to repent vs of our former life,
and to beleue the Gospell.

Antichrist saith, that the rediest waie
vnto saluation, is to bye his Pardons, to
put on a Grayfryers Coule, to purchase
certaine Passes of Scala celi, to truste in
the praiers and intercessions of sainctes,
to bye the Suffrages of the Church, to
prouide to bee partaker of the Monkes
praiers, watchinges, fastinges, bowes,
 deuotions, &c.

i.Ihon.i.
Galat.vi.
Ephes.ii.
Coloss.i.

31 Christ declareth in his beaucny do-
ctrine, that there is no satisfaction too
God the father for our synnes, but onely
his

and of Antichrist.

his helthfull and most precious death.

Antichrist saith, that the woorkes of penance do satisfy the diuine iustice, and appease his wrath kindled against vs for synne.

32 Christ declareth in his doctrine, that when we haue offended our heavenly Father, and gone astraye from the pathes of his holy commaundementes: we shoulde conuert and tourne vnto hym, and make our humble confession vnto hym, and craue forgiveness of our synnes at his hande, for his sonne Christ Iesus sake.

Luke.xv.
Ioan.xvi.
Math.xvii.
i.Ihon.i.

Antichrist sendeth vs vnto his Priestes, commaunding vs to publish and confesse our synnes vnto hym, and take penance and absolution at his hande, with this faithe, that so doyng we are forgiven and deliuered from all synne.

33 Christ saith, that whosoever beleueth on hym, although he were dead, yet shall hee liue, ascribving vnto iustification and righteous making to faithe alone.

Ioan.xi.
Rom.iii.

Antichrist teacheth, that not by faithe alone, but by faith, hope, charity, and woorkes together, we are iustified: when notwithstanding the Apostle saith, that we

Roma.iii.v.
Galat.ii.

F.ii.

arc

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are iustified by faith without the workes of the lawe. And the greatest parte of the auncient writers ascribe iustification to faith alone without workes.

Galath.v.

34 Christ by the Apostle saith, that faith worketh by loue, signifyng hereby, that faith is the mother of charitie, and that charitie issueth and floweth out of faith, as the small riuers, out of the great and mayne fountaines.

Antichrist saith, that faith is wrought by Charitie, and also that charitie is the Parent or Mother of faith, so that in the matter of iustification charitie goeth before faith. Is not this that Antichriste, that shoulde tourne the rootes of Trees vwarde?

Math.xii.

35 Christe saith, either make the Tree good, and his fruit good also, or els make the Tree nought, and his fruite nought also: meanning that the Tree shoulde bee first good, and then bring forth good fruit. The fruite maketh not the Tree good, but the Tree doeth make the fruite good, although we can not know that the Tree is good, but by his fruites. For we can iudge nothyng but by his outwarde operation,

and of Antichrist.

ration, yet God seeth the quickenesse that is in the roote; whiche in the tyme that GOD hath appointed hym, shall bryng forth his fruite: and approueth the Tree to be good; although it seemeth dead vnto vs. The Tree is faithe, whiche is the mother of al good workes, and euer worketh by charitie, whensoever occasion is offered. And for this cause is a faithful man in the Psalmes compared to a Tree planted by the riuers syde, which yeldeth and bringeth forth her fruite in her time.

Note well.

Psalm.i.

36 Christe commaundeth that the poore should bee bidde to dinner, and that wee should geue to the needy, and so laye vp treasure for our selues in heauen.

Luke.xiii.

Math.vi.

Antichrist summoneth and citeth them; bee they neuer so poore; not regardyng their lette and aduersitie; but he curseth them, if they come not at the time appointed: and if they come, they go away sorer and sicker both in Soule and Purse, then they came.

37 Christe teacheth that wee should not sweare at al, but that we should vse in our communication to affirme, yea, and to deny, naye. For whatsoeuer is moze com-

Math.v.

Iac.v.

F.iii.

meth

The Doctrine of Christ

meth of euill.

Cap. Signifi-
casti de elect.

Antichrist saith: if any man will receaue any Office vnder vs, hee shall bee sworn before, that he will be true, faithfull and iuste vnto vs. If any manne also haue any thyng to doe in his Courtes, he must first of all sweare by God and by the holy Gospell, that this or that is true: againe, that hee shall truely and faithfully aunswere to all suche thynges as shall be required of hym.

Iohn.v.

38 Christ commaunded his Disciples to knowe his Lawe: and hadde the Jewes searthe the Scriptures. And Moses exhorted the Israelites to teache the Lawe of God to their young children, and that they should haue it bounde as a signe in their handes, that it might be euer before their eyes: he caused them also to write it on the postes and doores of their houses.

Deut.vi.

Antichrist saith, it is not meete for the lewde people to knowe the Histories of Gods wooorde, but to beleue as Mother holy churche teacheth them without any further inquisition: yea he maketh it Heresie and Treason againste Kynges and Princes to knowe Christe or his Lawes.

We

and of Antichrist.

He hath digged Cesternes of his owne traditions, and hath stopped vp the pure fountaynes of Christes doctrine. He can not abyde, that the Laity should reade the Scripture, least they should perceauie his iuglyng: neither can hee suffer that the Scriptures should bee painted either in publique Temples, or in pziuate houses. The blinder the people be, the warmer is his Kitchin.

39 Christe taught his disciples on this Math. xviii. wise: if thy brother trespass against thee, goe and tell hym his faulte, betwene hym and thee alone. If he heare thee: thou hast wonne thy brother. But if he heare thee not, then take yet with thee one or twoo, that in the mouthe of twoo or three witnesses, euery matter maie bee stablISHED. If he heare not them, tell it vnto the congregation. If he heare not the congregation, let hym be vnto thee as an Heathen man, and as a Publicane.

Antichriste vseth an other kynde of doctrine. For if any offende and displease hym, he will straight waies (suche is his burning charitie) caste them into prison, there to remaine in hard and cold pziions,

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to make theim to reuoke the truthe, contrary to the truthe, and contrary to their owne conscience, and so at the laste too graunte to his will. But if he bee strong through the Spirite of G D D (without whom, no man is able to stande in suche a case) and will not forsake the truthe: then after long and many moſte greuous tormentes, secretly ministered to those constant, and faithfull Martyrs of Christ, at the laste he byngeth forth, accuseth, iudgeth, condemneth, and in fine, deliuereth to the temporall officers, as to their Butchers and hangmen, to bee burnt at a stake vnto ashes. As for that charitable reconciliation, that our Saviour Christ gaue in commaundement, vnto as many as take vpon them to bee his Ministers, he vtterly refuseth, and will none of it.

Math. xix.

40 Christe saith: If thou wilt bee perfecte, goe and sell all that thou hast, and giue it to the poore: and thou shalt haue treasure in heauen.

Antichriste saith: If thou wilt bee perfecte, giue me thy money, and I will giue thee a pardon, by the vertue whereof thou shalt bee absolved a pena & culpa.

pa.

and of Antichrist.

pa, and make thee as cleane, as that daie thou were bozne: Yea, I will for thy money, giue thee the keyes of heauen gates, so þ thou shalt enter in, without any stop.

41 Christ saith: Ye are my freendes, if I hon. xv. ye do those thinges, that I comaunde you?

Antichriste saith: Ye shall dooe as I commaunde you. For I haue power and 25. quest. Cap. authoritie to make lawes, and after them Sūt quidam. shall ye liue.

42 Christ saith: When ye haue doen al thynges that I haue comaunded you: yet Luke. xvii. saie, that ye are vnprofitable seruautes.

Antichrist saith: Doe those thinges that I commaunde you, and take a sure cōscience vnto you, that ye are righteous in the sight of God, & haue deserued heauen: yea, if you doe all that I commaunde you, ye shall not onely haue good woorkes enough, wherewith to saue your selues, but also to saue other. And these woorkes are called Opera supererogationis, As for Dist. 40. myself, though I doe neuer so wickedly, Si Papa. so that throught my wicked and leude behauiour, I bryng many thousandes with me into damnation: yet maie no man rebuke me, but call me the mooste holieste

The Doctrine of Christ

Father.

Math.v.

43 Christe saith: Whosoever breaketh one of the leaste of my commaundementes: he shalbe called the least in the kyngdome of heauen.

Antichriste roareth out and saith: What haue I to doe with Christes lawes? I am subiecte to no lawes, but all lawes are obedient to me, and to my power. By this meanes Antichrist doeth but seldom right, but is alwaie against the right, yea and against his owne lawe also, as often as menne byng him money. For that loveth he aboue all thynges.

Math.v.

44 Christe saith: Blessed are the peacemakers, for thei shall bee called the sonnes of God.

Antichriste saith: Blessed are they that fight, and goe together by the eares, for the defence of saint Peters patrimonie: for thei shall bee called the chyldren of our Mother holie Church.

Luke.vi.

45 Christe saith: Woe bee to you that laugh now: for ye shall wepe and lament.

Antichrist saith: Blessed are they, that make mery, and take no thought: for thei are sure to haue a good, and ioyfull porti-

on

and of Antichrist.

on in this worlde.

46 Christe saith: My kyngdome is not Ioan.viii.
of this worlde.

Antichriste saith: My kyngdome is
of this worlde. The Emperour with his
Empire, the Kyng with his kyngdome,
the Duke with his Ducherie, and all o-
ther with al that euer thei haue, are mine,
and at my commaundement: Yea, my
kyngdome is, not onely in this worlde,
but also in Heauen, and in Purgatorie,
yea, and in Hell also. For euen out of Hell
doe I deliuer damned soules, by the ver-
tue of my Masses: and the paines of di-
uerse there also doe I mitigate, by thyn-
ges doen at myne appointement. Thus
am I lord of Heauen, of Hell, of Earth,
of Purgatorie.

47 Christe saith, that no man can come Ihon.v.
to hym, that is to saie, beleue in hym, ex-
cepte his heauenly Father, by his holie
Spirite drawe hym.

Antichrist saith: If any will not be-
leue: Fire, Fagotte, Sworde, and Halter
shall make hym to beleue.

48 Christe by his holy Apostle teacheth ii. Timoth. ii.
that a Bishoppe, whiche ought to bee the
seruant

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seruaunte of the Lorde Christe, muste bee quiet and gentle, no fighter, nor tyraunte, but suche one as is readie to enfourme suche as doe erre, and with wholsome doctrine, to reduce theim vnto the waye of truche.

The cruelty
of the Popish
bishops.

Antichriste commaundeth, that suche as are Bishoppes, should bee stoute and sturdie, and couragious in the defence of his doctrine. If any bee stubborne, and will not relente: his will is, not that they should resourne hym by the woorde of GOD, wherof the greatest part of them hath no knowledge at al, but handle them accordyng to the Decree of his Lawe, whiche is to burne them. It maie not be considered, whether the matter be right, or not. Nos habemus legem, & secundum legem nostram debet mori.

Ioan. xix.

Math. xiii.

49 Christ commaunded in his doctrine, that the Tares whiche grow among the Wheate, should not bee plucked vp, but suffered to grow vntil the Haruest come, when the Wheate shall bee gathered of the Reapers into the barne, and the Tares shall bee burnte with vnquencheable fire.

Antichrist

and of Antichrist.

Antichriste cleane contrary behaueth hym self. For the good Wheate he plucketh vp and burneth, and the Tares he suffereth still to growe. By the good Note. wheate, I vnderstande the true and faithfull Preachers of Goddes worde, and so many as vnfetignedly embrace, and profess the sincere & pure religion of Christ. These as his moste extreame enemies, Antichrist persecuteth, apprehendeth, accuseth, iudgeth, condemneth, and giueth ouer to the Seculare power, with fire to bee consumed vnto ashes. By the Tares, I meane Tyrantes, Persecutours of Goddes trathe, commonly called Inquisitours, Canonistes, Scotistes, Hypocrites, Monkes, Friers, Chanons, Nonnes, Arkers, Ankresses, Votozies, Vowesses, Pardonnors, Proccours, Promotours, Purgatorie rakers, Massemongers, Pilgrimage gadders, and all other superstitious and vngodlie people. These as his moste deare and tender frēdes, he kisseth and culleth: he promoteth, and auunceth vnto high dignities, promotions, Bishopricks, Cardinalshippes, Archedeaconries, Prebendes, Parsonages, &c. and diligently

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ligently watcheth, as a moste diligente
watcher, and Pastour ouer his flock, that
no crosse, no aduersitie, no misfortune, no
trouble chaunce vnto them, but all game
and glee, all sporte and comforte, all ioye
and solace. &c.

Ioan.vii.

50 Christe taught not his owne, but his
Fathers doctrine: and what he receiued
of his heauenly Father, that taught he to
the people.

Antichriste setteth naughte by the
worde of GOD, excepte it bee to colour
his wicked tyrannie withall. He teacheth
his owne deuillish Decrees, and trispyr g
Traditions, and enforceth the peopl' e-
uen with violence to followe them.

Ihon.v.

51 Christe would haue his doctrine no
further beleued, then it did consente, and
agree with Moses, the Psalmes, and the
Prophetes.

Antichrist will haue his Traditions
and Constitutions, beleued and obeyed,
though Moses and the Prophetes, Christ
and his Apostles should saie naie. For
thei bee of no further auctoritie, then it
shall please hym to limite, and appointe.

Math.xl.

52 Christe saith: Learne of me. For I

am

and of Antichrist.

am humble and meeke.

Antichrist saith: ye that belong vnto me, muste bee stoute and lustie. For I your Lorde am lustie, and stoute in all quarters rounde aboute, neither will I loute or stoupe, eicher to Kyng or Kesar. Yea, whom it pleasech me I will exalte and aduance, and at my pleasure will I hym againe depose. All without excepti-
on, yea, the verie Angelles also in heauen shall obeie me, and accomplishe my com-
maundement.

53. Christe entreating of Fastyng, ap- Math. vi.

pointeth no certaine daies or tymes, but leaueth it frée to all that professe his holy Lawe that thei maie faste, when occasion is offered, and when the Spirit of God moueth theim, yea, and that after suche sorte, as thei bee taught in the woorde of God, that is to saie, to mortifie their carnall affectes, to subdue the bodie to the spirit, and to spare out of our owne beal-
lies, that wee maie haue the moze liberal-
ly, to giue vnto the poore, accordyng to this commaundemente of GOD by the Prophete: Break thy breade to the hun-
grie: and leade the needy waifaryng man
into

The ende of
fastyng.

The Actes of Christ

Esay. lviii.

into thy house. When thou seest a naked man, couer hym, and despise not thy flesh.

Antichriste prescribeth certain daies to bee fasted, yea, and that vnder paine of euerlastyng damnation, as the tyme of Aduent, Lent, Embryng daies, Saints euens, &c. All these daies must bee fasted, of all maner of people, that bee twelue yere olde and bywarde.

Math. xxi.

54 Christe saith: My house is the house of Prayer.

Antichriste saith: My house is the house of money. He that byngeth not money, commeth not in there, neither is there any place for hym.

Luke. xvii.

55 Christe saith: The Kyngdome of God commeth not with waityng for, that is to saie, with outward obseruaunces, and externall ordinaunces at the appointment of men, For beholde, the kyngdome of God is within you.

Antichrist saith: Weare this cappe, or that Caule, this graie habite, or that white habite. Professe this rule, or that rule. Faste this day or that daye. Vye this Pardon or that Pardo, &c. and thou shalt be saued.

56 Christ

and of Antichrist.

56 Christ saith: If any man say vnto Math.xxiiii.
you: Loe here is Christ, or there: beleue
it not. For there shall arise false Christs
and false Prophetes, and shall shew great
wonders and miracles, insomuche that if
it were possible, the verie electe should be
deceaued. Beholde, I haue tolde you be-
fore. Wherefore if they say vnto you:
Beholde, he is in the desert, goe not ye
forth: Beholde, he is in the secreete pla-
ces, beleue it not.

Antichrist saith: Loe here is Christe
at this Altare, and at that Altare: in this
Priestes hande, and that Priestes hande:
in this Pire and that Pire, in this Bore
and that Bore. Come, and see thy Ma-
ker. Worshipp hym, meekely kneelyng
vpon thy knees. Holde vp thy handes
vnto hym. This is he that killed thy fa-
ther. This is the Aplemaker of Kente.
If thou wilte not beleue that this is thy
Maker, thou shalte burne for it without
redemption.

57 Christe saith: The Gospell of the Math.xxiiii.
kingdome shall bee Preached in all the
world, for a witnesse vnto all nations, and
then shall the ende come.

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Antichrist saith: I and my Compli-
ces, the Cardinalls, Bishops, Priests,
Monkes, Fryers, Lawyers, &c. will to
the uttermost of our power suppress the
preachyng of the Gospell, and so many as
either preach it or professe it, that the end
of this worlde may not come. And so shall
wee still continue in pleasure, ioye and
myrthe. For that is our portion.

Math.x.

58 Christ saith: Whosoever shall giue
vnto one of these little ones to drinke, a
cup of colde water onely (in the name of a
Disciple (verely I say vnto you, he shall
not loose his rewarde.

Antichrist saith: What haue I to doe
with the poore? Every man for himself, &
the Deuill for vs all. Whosoever giueth
any thyng to this fraternitie or that fra-
ternitie, to this Gilde or that Gilde, to
this Cloisture or that Cloisture, to thys
Chauntry or that Chauntry, to this par-
don or that pardon, to this altare and that
altare, to this morowe Prieste and that
morowe Prieste, &c. He shall not loose his
rewarde. And the more hee giueth, the
greater shall be his rewarde.

Math.x.

59 Christ saith: Beware of men: for they
shall

and of Antichrist.

shall deliuer you by too the counsels, and shall scourge you in their Synagoges. And ye shal be brought to headrulers and kinges for my sake, &c.

Antichrist saith: Ye my Shauelinges with the reast of myne Adherentes, feare no manne liuyng. For they shall not once touche you. Is it not witten. *Nolite tangere Christos meos, & in Prophetis meis ne malignemini?* Are ye not my greased, my lineared, and mine holy annointed. Are not ye my Prophettes and Preachers? Doe not ye execute my wil and pleasure? Who then may be bolde to touch you? I haue made a decree to curse all them that laye violente hande either of Prieste or Clerke, and that they shal not be assoiled, but onely at my hande, and where I appoint. Therefore feare ye not, neither be he dismaide. And as for any bringing of you before y head rulers, take no thought. I haue enfranchised you and made you free from all their power and aucthority, so that they haue nothynge to do with you in any matter. I haue made you a peculiar kingdome by your selues. You may conuent all menne before you, and summe

Psalm. 105.

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them to appeare before you in your spirituall courtes, to lay to their charge whatsoever shall please you: but with you they shall haue nothyng to doe. No, they shall reuerence you, thei shall crouch and knele vnto you. They shall Maister you, They shall Lorde you. They shall Grace you. Yea, the basest among you all thei shall salute with Domine, that is to saie, Lorde, or Sir.

Luke.xi.

60 Christe saith: Blessed are they that heare the word of God, and keepe it.

Antichrist saith: Blessed are they that heare my decrees, and obserue them.

Luke.xx.
Math.xxiii.

61 Christ saith: Beware of the Scribes, whiche will go in long clothing, and loue greetings in the markets and highest seates in the Synagoges, and the chiefe roumes at Feastes, whiche deuoure Widowes houses, by fainyng long praier: the same shall receaue the greater damnation.

Antichrist saith: Though my Choploches Chaplens, and chapmen be in this behalfe like vnto the sausy Scribes, fine Pharesies, lustye Lawyers, patteryng priestes, braggynge Bishops, liying Leuites,

and of Antichrist.

tes, satanicall Saduces and suche other, whiche liued amonge the Jewes in the daies of Christe, so that they also goe in long gownes, loue gretinges in the markets, and the hiest seates in the Synagoges, and the chiefe rounies at feastes, and deuour widdowes houses vnder the pretence of long praier, &c: yet see, that ye neither contemne nor condemne theym, but make much of them, reuerence them, worshipping them, and honour them: for they are in dignitie moze excellent than Angels, in honour farre passyng Kyniges, Princes, Emperours, or any other mortall creature, although neuer so noble. For they are the makers of hym, that made them and the whole worlde.

62 Christ in his Sermons cried wreek, Math. xxiii.
woe, and damnation vpon those Scribes, Pharesies, and Hipocrites, whiche tiched Mynte, and Anyse, and Compyn, and lefte the weighty matters of the Lawe: iudgement, mercie, and faith.

Antichrist saith: What haue I to doe with iudgement, mercie, and faith. Bzing in your Tythes. Paye your Offeringes. Geue your Dirige groates, your Masse
G.iii. pence,

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pence, and your Confessional pence, with
al your other good and godly deuotions.
Vpe my Pardons. Geue ten shillings for
a trentall, fortye pence to the hye Altare,
twelue pence to the Sepulchre light, sixe
pence too Lampes. Euer bee geuyng of
somewhat, though it be but a Cheese, or a
peece of Bacon to the holy order of swete
Sainet Fraunces, or to any other of my
Fryers, Donkes, Chanons, &c. Holy
Churche refuseth nothynge, but gladly ta-
keth whatsoeuer commeth.

Math. xxy.

63 Christ by the parable of the ten Vir-
gines, wherof fīue were wise, and fīue foo-
lishe, declareth twoo thynges manifestly.
One is, that no man hath good dedes suf-
ficient for hym selfe. The second is, that
after this life no good dedes doone can
profite vnto saluation.

Antichrist teacheth the contrary, and
saieth: Some men in this worlde growe
vp vnto suche perfection in doyng good
workes, that they haue not onely plentie
and enough for their owne saluation, but
they haue also sufficient for other: where
as we be taught in the worde of God, that
no man liuyng can iustifie himselfe in the
sight

and of Antichrist.

sight of G D D. He teacheth also, that the good deedes done of other for theym that are departed, profite them greatly, either vnto the diminishyng of their paine, if they be in hell, or vnto the aduancement of their glozy if they be in heauen, or vnto the dispatchyng of their tormentes if they be in purgatory.

64 Christ in his doctrine teacheth, that Ioan. iiii.
whosoever beleueth in hym may bee sure
to haue euerlastyng life, as it is wrytten:
He that beleueth on the Sonne of God, Esay. xxvii.
hath euerlastyng life. But hee that bele- Rom. x.
ueth not on the Sonne of God, shall not Ihon. xi.
see life, but the wꝛath of God abideth vpon
hym. Againe, euery on that putteth his
trust in hym, that is to saie, Chyste, shall
not bee confounded. And our Sauoure
Chyste hymselfe saith: I am the resur-
rection and the life: He that beleueth on
me, yea though he were dead yet shall hee
liue. And whosoever liueth and beleueth
in mee, he shall neuer dye. Sainct Paule
beyng certaine of his saluation thow he
faithe in Chyste, saith: I am now readie
to bee offered, and the tyme of my depar-
tyng is at hande. I haue fought a good
G. iiii. fight.

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ii. Timo. iiii.

ii. Tim. i.

Eccle. ix.

Antichrist
wreasteth
these textes.
i. Cor. iiii.

Math. xx.

fight. I haue fulfilled my course. I haue kepte the faithe. From hencefoꝛthe there is laied vp foꝛ me a croune of righteousnesse, whiche the Lorde, whiche is a righteous Iudge, shall giue me at that daye, not to me onely, but vnto all theim also that loue his commyng. Again, I knowe and am sure, that he (in whom I haue put my truste) is able to keepe that, whiche I haue committed to his keepyng againste that daie.

Antichriste saith: No manne in this worlde, can bee certaine and sure of his saluatiō, and therefore he ought to doubt, and to stande in feare, whether he shall be saued, oꝛ not, accoꝛdyng to that whiche is wytter: Nemo nouit, an amore, vel odio sit dignus, sed omnia in futurum seruantur incerta. No man knoweth, whether he be worthie loue oꝛ hate: but all thynge are kepte vncertaine foꝛ the tyme to come. Againe, Nihil mihi conscius sum: at non in hoc iustificatus sum: I knowe nothynge by my self: yet am I not thereby iustified.

65 Christe in the Parable of the menne, that were hired to woꝛke in the Vine-
parde, some at one tyme of the daie, some
at

and of Antichrist.

at an other, some betymes, some late, and yet notwithstanding, all receiued like reward at night, semeth euidently to teach, that all the Sainctes of God haue one, and the same full glorie in Heauen, and that one hath not a greater rewarde then an other, but the same ioye, the same glorie, and the same honour is giuen, without any difference to all the soonnes of GOD a like, forasmuche as it commeth not of woorkes, but of grace: Againe, that there is no respect of persons with God. By grace are ye saued, saith S. Paule, Ephes.ii. through faith, and that not of our selues. It is the gifte of God, and commeth not of woorkes, least any manne should boast hym self. Againe, Euerlastyng life is the gifte of God, through Iesus Christe our Lorde. Roma.vi.

Antichriste teacheth, that as there be many mansions in the kyngdome of Heauen, so are there many diuersities, and differences of glories and ioyes in the same, for the inhabitauntes thereof. As there is one maner glorie of the Sunne, and an other glorie of the Moone, and an other glorie of the Starres, (for one i.Cor.xv.
G.b. Starre

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starre differeth one frō an other in glory) so is the state of the Saintes in Heauen. One hath an higher place then an other, one moze glorie then an other, euery man according to his degree, euery manne according to his woorkes, merites, and desertes. Hereof it should then followe, that there is respecte of persones with God, and that the heauēly glory is ours, not of mercie, but of merite, not through Christ, but through our owne woorkes.

Math. xix.

66 Christe saith: Whosoever putteth a-
waie his wife (excepte it bee for fornication) and marieth an other, breaketh wedlocke: giuyng here libertie to the guiltlesse and innocent manne, hauyng an harlot to his wife, and suche one as hath broken her weddyng bowe and promise, and hath ioyned her self to an other man, by this meanes cuttyng of her self, from the bodie of her housebande, and makynge her self one fleshe with an whoremonger, not onely to bee diuorced from that harlotte, sometyme his wife, but also to marrie againe, and take an other woman to his wife, in the feare of God. It is a common sayng, saith Ieremie: If a manne put a-
waie

Iere. ii.

and of Antichrist.

waie his wife, and she goyng awaie from him, marrieth an other manne, shall he resort any moze vnto her after that? Shall not that woman be defiled and vncleane?

Antichriste in his lawe saith: If a manne haue an whoze to his wife, it shall bee lawfull for hym to bee deuorced from her, bothe from bedde and bozde, but he maie by no meanes marrie again, liue as he maie.

67 Christe also by his holie Apostle giueth libertie, to the faithfull man or woman, beyng coupled in marriage to suche an Idolatour or Infidell, as will by no meanes forsake his Idolatrie or Infidelitie, but rather goeth about not onely to defende it, but also to bypnyng his faithfull yokefellowe vnto it, so that the faithfull can not liue with the unfaithfull with a good conscience, and accordyng to the woorde of God, to marrie againe. These bee the woordes: If the vnbeleuyng departe, lette hym departe. A Brother or a Sister is not in subiECTION to suche. But God hath called vs in peace. i. Cor. vii.

Antichriste will by no meanes suffer any diuorcement so to bee made, that marriage

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riage shall followe, although the gilelesse personne burne neuer so greatly, and bee neuer so muche combered, bothe in bodie and conscience. Take the whoze againe if ye will, other wise get ye none.

Math.xix.

68 Christe saith: Honour thy Father and thy Mother: In the whiche commaundement is required of children, that they giue not theim selues to Mariage, without the consent of their godlie parentes. Therfore read wee that among the people of God, none were coupled in Matrimonie, but with the consent of the parentes. What the Ciuill Lawe determineth also in this matter, the learned knowe.

Antichriste in the bestowynge of children in Mariage, requireth not the consente, and good will of the Parentes: but if they theim selues Marrie, without the knowledge, or consent of their Parentes or Tutours, he alloweth it to bee well doen, and the Mariage to bee lawfull. By this meanes is a greate parte of that honoure taken awaie from Fathers and Mothers, that is due vnto them by their children.

Ihon.ii.

69 Christe beyng presente at a mariage, with

and of Antichrist.

with his Mother, and with his disciples, teacheth euidentely, that Matrimonie ought to bee solemnely, and openly proclaimed and celebrated, and that it ought not to bee doen in corners.

Antichriste for money graunteth dispensations to all men, for to Marie where thei will, when thei will, and with whom thei will. All thynges are decent and lawfull, if money come. All thynges obeye money.

70 Christe in his doctrine did neuer forbidde mariage to be contracted betwene any persones, excepte those degrees onely, whiche his Heauenly Father had tofore forbidden by his seruant Moses.

Antichriste in his Lawe prohibiteth many and diuerse degrees to Marrie together, whom God hath sette at libertie. He hath decreed also that Christen Gossippes, that is to saie, those men and women that haue been Godfathers, and Godmothers together of one childe at Baptisme, maie not Marrie together, nor yet their children. If thei doe, he praclaimeeth their Marriage to bee incestuous, and that diuorcement muste bee made out of hande.

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hande. This is to bee vnderstanded, excepte thei purchase a licence of hym for money, for money maketh all thynges lawfull in the Courte: Neither are his Lawes any other thyng, then Nettes for money.

71 Christe freely permitteth Marriage to all degrees, none excepted, if thei haue not the gift of continencie: neither doeth he appointe any tyme, when it shall not be lawfull to solemnise Matrimonie, but giueth libertie to all menne, at all tymes freely to Marrie.

1. Timoth. iiii.

Antichriste as wee haue tofore heard, denieth Marriage to all his clatterynge Clergie, rather sufferynge them to burne, and to runne a Whorynge, then he will suffer them to haue wiues of their owne, that this Prophecie of saint Paule may bee fulfilled. The Spirite speaketh evidently, saith he, that in the latter tymes, some shall departe from the Faith, and shall giue heede vnto the Spirites of error, and Deuillish doctrines of them, whiche speake falsly through Hypocrisie, and haue their consciences marked with an hotte yron, forbidding to Marrie, &c.

And

and of Antichrist.

And as he forbiddeth certaine degrees of menne to Marrie, so doeth he forbidde at certaine tymes of the yere, to celebrate Matrimonie, in somuche that whosoever presumeth in those forbidden tymes to Marrie, is not onely accursed, but his Marriage also is not lawfull. Notwithstanding, if any man will byyng money, and purchase a licence to Marrie. he shall easely obtaine it, though it were on good Fridaie, so deare and tenderly beloued is that greate God Hammon, in Antichristes courtes. But if it bee lawfull at these tymes to Marrie for money: Is it not lawfull to marrie without money? Doth money make a thynge either lawfull, or vnlawfull? God destrope thy kyngdome, O Antichriste. Thy money perishe with thee. For thy harte is not right in the sight of God.

72 Christe in his holie Gospell commaundeth vs to praye, but he prescribeith no certaine tyme of Prayer. Actes. viii.
Math. vi.

Antichriste appointeth certaine tymes to Prayer, whiche tymes whosoever doeth not obserue, he is coumpted greuously to offende.

Christe ●

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i. Timoth. ii.

73 Christe by his blessed Apostle saint Paule, giueth vs libertie to praie in euerie place, listyng vp pure handes without wrathe, or dolibtyng. And he hym self in the Gospel, saied to the woman of Samaria. Woman, beleue me, the hower cometh, and now is, when the true worshippers, shall worshippe the Father in Spirit, and in the truthe. For suche also the Father requireth to worshippe him. God is a Spirit: and thei that worship hym, must worshippe hym in spirit and in the truthe.

Ihon. iiii.

Antichrist teacheth, that though wee maie praie to GOD in all places, yet ought wee moſte chiefly to praie in ſuche places, as his Biſhoppes and Prelates haue conſecrated; and hallowed for money, as Oratories worthe for their vertue and holineſſe, wherein our Prayers maie the ſoner bee hearde, and the better accepted. And yet in theſe places appointed of hym for Prayer, one is counted moze holie then an other, and moze meritorious to praie in, as the Church is holier then the Chappell, & the Chancell holier then theim bothe: and yet the Cathedral

and of Antichrist.

Chauncell holier then them both: and yet the Cathedrall Church, otherwise called the mother Church moze holy than them all thre. But to praiſe at the Shrynes of his canoniced Sainctes, or in places of Pilgrimage, where the Deuill worketh stracles, I would ſaie, miracles, but namely at Rome, at Compoſtella, at Ieruſalem, &c. this paſſeth all. Prayers made in thoſe places with this confidence, that they be the ſooner hearde, and the better accepted by the reaſon of the places, flye to heauen, as it were a polde henne.

74 Chriſt appointed a certaine forme of prayer, after the whiche we ſhould directe our Prayers vnto our Heauenly Father: wherein alſo he declareth, what thinges wee ſhoulde ſpecially aſke of **G D D** the Father.

Math. vi.
Luke. xi.

Antichriſt appointeth diuers and many formes of praiſyng, not to God, but to this he Sainct, and to that the Sainct, yea and that for manie and ſundry cauſes, to euery ſainct for a contrary thing. And thus are men taught to worſhip the creature in ſteede of the creator, robbing God of his glozy, and committing moſte wic-

ked

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Math. vi.

ked and damnable idolatrie.

75 Christ saith: when thou praieſt, thou ſhalte not bee as the Hypocrites are, For they uſe to ſtande praiyng in the Synagoges, and in the corners of the ſtreets, that they may be ſcene of men.

Antichriſt ſaith: I will that my Chaplaines and my quire men ſhall pray, ſing and ſaie in none other places, then in the Synagoges, that is to ſaie, in Churches and Chappelles and ſuche other Oratories, yea and ſpecially, when the people are moſte of all gathered together, although they vnderſtande not one worde, what is either ſong or ſaid, or on the Organs plaid. And bicauſe they may be ſeen of men, and haue the greater aſſembly of people at their praiers, he commaundeth that now one Bell ſhal be rung, now two, now three, now all the belles in the ſteple, by the which diuerſitie of ringing menne maye the better knowe not onely when Antichriſtes Chaplaines and their complices may be ſene to praye, but alſo when it is Feſtum ſimplex, or Feſtum duplex, or Feſtum principale, that is to ſaie, ſingle feaſt, or double feaſt, or principall feaſt.

Chriſt

and of Antichrist.

76 Christ saith: when ye praye, bable not Math. vi.
much, as the heathen doe. For thei thinke
it will come to passe, that they shall bee
hearde for their much babling. Be ye not
therefore like vnto them.

Antichrist doth so lade and burden hys captiues with innumerable multitudes of prayers, that they haue almost no tyme to breathe. They haue Mattens of the day, and Mattens of oure Ladie with Prime and howres. They haue long Nocturns. They haue long Letanies, long Seuen Psalmes, long fiftene Psalmes with many and diuers Orisons. They haue long Masses and long commemoration. They haue long Diriges and long commendations. They haue Euen song of the daie, with Euen song of our Lady, and Complin to them both. And all these thinges must be saied or song vnder paine of deadly synne. But how thei be numbled and tumbled vp, all the world may see: Merely without all godly affection of the minde. The hearte goeth one waie, and the voice an other way, so that they agree together as Harpe and Harow, and come one to an other as iuste as Tormyns lippes, Of
H. ii. such

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Math. xv.
Esay. xxix.

such kinde of beadmēn speaketh our Saviour Christ on this maner: This people draweth nighē, and honoureth mee with their lippes, but their heart is farre from mee, Verely they worship mee in vaine, teachyng doctrines, euen the commaundementes of men.

77 Christ would haue suche loue among vs that bee his Disciples, that we should gladly, willingly, and freely without money pray one for an other.

Antichrist willeth his Chaplaines to praye for none, excepte they haue money, accordyng to the common prouerbe: No peny no Pater noster. If money come, they will be ready at all times to sing and say: If there bee no money, then here is the doore and there is the way: Farewell gentle Gessray: and as the Porters crye in Sturbrydge Fayre: a newe Maister a newe, and hang by the olde. They will no longer sing or saye, than ye haue Money for to paie. Bring money and ye shal haue Masse of Scala celi, Masse of Requiem, Masse of Recordare, Masse of Si iniquitates, with an hundred kind of Masses besides for whatsoeuer purpose ye will. For
our

and of Antichrist.

our Massemongers haue Masses in store
for all kynde of thinges good or badde.
Onely bying Money, and ye shall wante
nothyng, so desirous are Antichristes
men of money, & Hammonistes.

78 Christ by his Apostles commaundeth i. Timo. i.
that euery congregation should haue his
pastour or preacher, to feede the Christen
flock with the most hollesome fode of Gods
worde, so that euery spirituall Minister
should attende vppon his owne cure, and
not bee distracte with the care of diuers
congregations.

Antichrist can not away with this, that Pluralities
of Benefices
one man should haue but one benefice, and
one liuyng; therefore he dispenseth with
his Chaplains for money, to haue as ma-
ny Benefices as they can get, neuer ta-
king thought for the discharge of the cu-
res. He graunteth them dualities, triali-
ties, pluralities, and tot quots, to snatche
as many as they can catch. Though God
would haue one Pastour to haue but one
flocke, and one Beneficed man to enioye
but one benefice: yet Antichrist contrarie
to this moste righteous will of G D D,
graunteth to one man for money through

H. iii.

dispen-

The Doctrine of Christ

dispensation to haue multitudes of Benefices both against all right and conscience, and against the auncient practise and vsage of Christes church. It is more tollerable and praise worthy, that two or thre pastoures should haue the ouersight of one Congregation beeyng large and great in multitude of people. (as we read, that in the City of Philippos, there were diuers bishops and diuers Deacons that did attend vpon the flocke of Christ) than one man to haue the charge of many Parishes. How can one manne bee in diuers places? can one man doe that whiche is denied to Angels? I meane to be in many and diuers places at once. Will they commit the charge of them to other? and hire other to satisfie their office? But our Sauour Christ saith: A good shepheard giueth his life for his Sheepe. An hyred seruant, and he that is not the shepheard, neither are the sheepe his owne, seeth the Wolfe commyng and leaueth the sheepe, and flieth, and the Wolfe catcheth and scattereth the Sheepe. If Antichristes Chaplaines be not able to serue so manie Cures (as they are not able in deede) as they

Philip.i.

Ioan.x.

and of Antichrist.

they place other in their stead, so let them
resigne and giue ouer, to their Curates
and Ministers those benefices, where they
serue, and they themselves serue not, that
they may be the more able to doe their du-
tie. And would God suche order might be
taken, that one Benefice might bee made **Do**
of suche valour, that it might abundant-
ly suffice on man and suche as necessarily
appertaine vnto hym, that these plurali-
ties of Benefices may once bee taken a-
waie, which without doubt hath bene the
occasion and yet is, of the destruction of
many mens soules.

79 Christe by his blessed Apostle com-
maundeth that suche should bee chosen to
be Bishops and Pastors of Gods flocke,
as be apte to teache, that is to saye, to ex-
horste by wholsome doctrine, and to im-
proue them that say against it.

i. Timoth. iii.
Titus. i.

Antichrist repelleth and putteth backe
none from taking cure of soules, if he can
reade his Portasse and his Bissall, and be
well seene in the Wyse. As for preachyng
and teachyng, except it be foure tymes in
the yere to reade to the people a generall
curse, or to tell them some narrations out

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of the Festiuale, or Sainctes Iyes, Iyues
I should saie, out of Legenda Aurea, he ca-
reth not for it, yea, he abhorreth it. More-
ouer Antichrist is growen vp unto suche
fauour and madnesse, that he is not asha-
med for Hony to dispense with Boyes,
and to licence them to haue cure of Sou-
les, and to enioye spirituall promotions,
whiche ought to bee the liuynges of the
true and faithfull Pastours, and of suche
as labour and trauaile in the Lordes har-
uest, where as the boyes are not able too
haue cure of their owne Soules, beeyng
more meete to be taught, then to teache.
O thou Antichriste whiche burnest with
an vnquenchable thirst of worldly goods,
what an whozishe forehead haste thou put
on, that thou darest commit the cure of
Soules, and the liuinges appointed for
the same, to children, to boyes, to suche as
be like Hoyles and Horses, that haue no
vnderstandyng: Is it sitting, meete and
conuenient, that those soules, which were
so derely bought with the precious bloud
of Gods owne Sonne, should be commit-
ted to the cure, charge, and oversight of
boyes and children: Is not this to offer
the

and of Antichrist.

the flocke of Christ, a spoyle to the wolfe? Is not this to thraue mens soules headlong doune into the deepe dungeon of hel fyre for lacke of knowledge? Is not this vtterly to deface the ministry, and cruelly to spoyle the worthy pastours of their liuinges, and the Christen people of doctrine and true administration of the Sacramentes? wo worth thee, O Antichrist with thy God that wicked Hammon.

So Christe by his holy Apostle, chargeth i. Peter. v.
all Pastours to feede their flocke diligently, and to bee residente vpon their Benefices, and not like an hirelyng or theef, to forsake the flocke, and to haue no care thereof.

Antichriste contrarie to this charge, and commaundement of Christe, graunteth for money: non Residences to so many as come, not caryng for the flocke, so he maie haue the money, nor yet regarding the will of God, so that his pouche maie bee filled with golde and siluer. Let the Shepe of Christ runne a straie where thei will, hange on euery Bier, fall into euery ditch, bee deuoured of euery wolfe yea, sincke doune into Helle: he forceth

H. v.

not.

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not. For money he licenceth the Shepeheard to goe whether he will, to be where he list, and to doe, what hym moste delighteth. The Pastour hauyng a good opiniõ of his Dispensatton, and non residence, is ledde with no care toward his flocke, but doeth what he will, and yet gorgeiouse and deliciouse, although absent, liueth of the Wollc and Milke of the flocke, like a Theefe, whiche as our Sauour Christe saith, Commeth not but for to steale, to kille, and to destroye. Againste these non Residenciaries, GOD crieth out by the Prophete, and saith: O Pastour and Idole, that forsaketh his flocke. By an other Prophete GOD crieth out also againste those Shepheardes, that feede them selues, and not the flocke, sayng: Woe bee vnto those Shepheardes that feede them selues. Should not the Shepheardes feede the flocke? We haue eaten vp the fatte. We haue clothed you with the Wollc. The beste fedde haue ye slain, but the Flocke haue ye not nourished. The weake haue ye not holden vp: The sicke haue ye not healed: The broken haue ye not bound together: The outcastes haue haue

Ihon.xi.

Ezech.xiii.

and of Antichrist.

haue ye not brought againe: The losse haue ye not sought, but churlishely and cruelly haue ye ruled the. Thus are they scattered here and there without a Shepheard, yea, all the beastes of the feld deuoure them, and they goe a straie.

81 Christe saith, the workman is worthy of his meate. And the Apostle saith. The Lorde hath ordained, that they that Preache the Gospell, should liue of the Gospell. Againe he saith: The Elders that rule well, are worthy of double honour, moſte ſpecially they that labour in the worde and teachyng. For the Scripture saith: Thou shalt not moweth the mouth of the Oxe, that treadeth out the corne. And the labourer is worthy of his rewarde.

Marke.x.
i. Cor. ix.

i. Timo. iii.

Antichriste suffereth monſturs, and vnprofitable cloddes of the yearch, to liue and to ware fatte of the gooddes of the Church. Moreover, in diuerſe and innumerable places of Chriſtendome. Antichrist taketh awaie the corne, and the beſt fruites of Benefices, from the true and faithfull Paſtours, wherwith they ſhould liue, and ſuche as belong to them, and bee the

Againſte the
impropriati-
ons of Be-
nefices.

The Doctrine of Christ

the more able to maintaine hospitalitie, to releue the pooze, to comfort the waie-faryng man, and to succour the pooze afflicted Christians, and he giueth it to monstrous Monkes, to flatterpng Friers, to chatterpng Chanons, to patterpng Priests, and to suche like vnprofitable members of the chrissten common weale, whereby it is come to passe, that the true Shepherdes, whiche watch ouer those flockes of the Lorde, are mosse miserablly handled, vniustlye and against all right & conscience depriued of their duetie, and throwen (alas for pitie) into extreme pauer-tie: hospitalitie decaiech, the pooze are not succoured, the needie are not reliued, yea nothyng is done in those Parishes by the Pastours, whereby the comfortlesse may be comforted. No maruell when the Papistes themselves, haue not wherewith to relieue their owne necessitie, but are compelled daily, as we may see before our eyes (such is their miserie) to leaue their flockes, whiche as Sheepe destitute of shepherdes, wander here and there, and too seeke other places, where they maie haue whereof to liue, whereas if they had that

and of Antichrist.

that whiche is due vnto theim, but otherwise vniustly taken awaie from theim by Antichristes decree, they should not onely be able to liue themselves, but also abundantly to relieue the poore. O Antichrist, what deuill breathed this wicked affection into thy heart, that thou shouldest take awaie from the painefull Pastours their right, and geue it to idle and Aug-
gishe Monstours, whose God their bellie is. The Idolatrous Princes in tymes
past gaue greate aboundance of worldly possession to their idolatrous priests. And arte thou nothyng ashamed to take that
awaie from the priestes of Christ, whiche both the law of God, and the lawe of man hath geuen theim. To robbe and spoile a
priuate man of his goods, hath alwaies bene counted an hainous fault and synne
worthy of death: and shall it be lawfull for thee (O thou Antichriste) to take awaie
from the Ministers of Christ their duety and their right, and to geue it where it
pleaseth thee, O thou Godrobber. Is not this to commit sacrilege, and also to deny
the workeman his meate, the laborer his rewarde, the Shepheard his Milke, the
Uineke-

Phillip.iii.

The Doctrine of Christ

vinekeper his wine, the warriour his wages, and to moosell the oxes mouthe, that creadeth out the Corne. And that wicked Spirite occupieth their myndes also in these our daies, whiche againste all right, and againste their owne conscience, vnto their greate damnation, except thei shortly repent and amende, go forth to kepe, hold, and possesse these liuyngs and gooddes of the pooze Pastours? Antichriste as thei them selues confesse, neither can thei denie it, by his Deuillishe Decree moste vniustly, and moste tyrauntlike, tooke awaie, the beste portion of the Tithes fro the true owners, and gaue them to a sort of monstrous Hypocrites: why then are thei now retained of theim, that seeme to bee enemies to Antichriste, to condemne his Antichristian actes, and to wishe that all abuses might be taken awaie, and that a perfect reformation might bee made, accordyng to the woorde of GOD: Can there bee any greater abuse, then accordyng to Antichristes Lawe, wrongfullie and vniustly to withholde from the true Pastoure, and Preacher of the Lordes woorde, that whiche is properly his due?

The

and of Antichrist.

The wise man saith: the bread of the needy Eccle. xxxiiii.
is the life of the poore: he that defraudeth
him of it, is a murtherer and a manslayer.
What then is to be thought of thē, which
take awaie frō the Ministers of the Loz-
des worde, the Tithe corne, whereof thei
should haue bread to eate, and to giue vnto
the needy: Is not this to plaie the part
of a murtherer? The needy Pastour & his
familie, would gladly eate bread, and the
corne, whereof it should be made, is taken
awaie frō thē, and vnfruitfully consumed
and deuoured of those, whiche do no good
at al to the parishes. Is not this to pluck
the meate out of y^e mouthes of the pastor,
and his familie? Whiche thyng what o-
ther is it, then to plaie the murtherer? I
deserue damnatiō, if I fede not the needy:
shal it thē be lawfull for me to take awaie
the right of y^e needy? If I giue not of mine
owne to the hungrie, I synne: & shall I be
counted to doe wel, when I wit not suffer
other mē to enioy their own, but through
the pretēce of an Antichristiā decree, vio-
lently withhold it frō thē? Verely it were
better for suche, as thus vniustly by y^e ver-
tue of Antichristes lawe, to possesse y^e law-
full

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Math. xvi.
Prouer. xv.
xvi, and xvii.
i. Timoth. iii.
Titus. i.

full ductie, of the lawfull Pastours, to render those dueties to the owners, though their delicate fare should somewhat be abated thereby, then to goe for the thus wickedly to retain, that is not their own. What doeth it profite a man, saith our Sauoure Christe, to winne the whole worlde, and to lose his soule. It is truelie saied of the Wiseman: Better is a little with the feare of the Lorde, then greate treasure, with sorrowe. Again: Better is a dyie morsell with quietnesse (of conscience:) then an house full of fatte offerenges with strife, that is to saie, with grief of mynde. Once againe he saith: Better it is to haue a little thyng with righteousness, then greater treasures with sorrowe. Moreover, the blessed Apostle S. Paule in the description of a bishoppe, or spirituall Pastour, sheweth, that he ought to bee a maintainer of hospitalitie. Now what hospitalitie can there bee maintained, where those thynges are takē awaie, that cheefly vphold, and maintaine hospitalitie, yea, without whiche no hospitalitie can be had: Take awaie corne, whereof breade and drinke is made, whiche is the

and of Antichrist.

the beste portion, that delongeth vnto the maintenaunce of hospitalitie, and what remaineth behinde, wherewith the Pastor maie be able to keepe open his doores, and to releue either hym self, or any other: Take awaie his Cozne, as it is at this day come to passe, through Antichristes decree, and the vpholders of the same: maie not then the Spirituall minister be called Pastor a pascendo, sicut mons a mouendo? God haue mercie on vs, and sende vs once a redresser of this greate abuse, yea, of this thefte, sacrilege, and tirannie.

Furthermoze, God by his Prophete Malach. iiii. commaundeth, that all maner of Tithes should bee brought into his Barne, that there maie be meate in his house: Is not the Pastours Barne, his Barne? And is not the Pastours house, his house? Now God commaundeth that all tithes should be brought into the Pastours barne, that there may be meate in the Pastors house. But how can there bee meate in the Pastors house, whiche God calleth his owne house, because his poore-mēbers are, and ought to bee, refreshed in the same, when as the cheef and principall tithes, can not

I

bee

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Philip. ii.

he suffered through Antichristes decree, to be brought into the Pastours Barne, whiche GOD calleth his owne Barne: God commaundeth one thyng, and Antichriste willethe the contrarie, and yet the wicked worldynges, and voluptuous Epicures, whose GOD the beallie is, goe forth to maintaine the same, and vniustly to possesse the gooddes of the true, and faithfull Pastoures, so greatly hath the God of this worlde blinded their eyes, I meane the Deuill, and that wicked Idol Hammon, that this sayng of the Apostle maie be founde true in them all: All seeke their owne, & not the thynges, whiche are Iesus Christes. By this wicked Decree of Antichrist, is the lawe of God broken, the true pastours depriued of their liuyng the poore people robbed of their beleefe, hospitalitie decayed, parishes left desolate the Pastozall houses fall into ruine, the people are vntaught, scholes are not maintained, the youth is neglected, both old and yong runne clene out of order, no degree doeth his office, the ministers is despised, the worde of God neglected, y^e preachers of God nothyng regarded, and in fine, an whole

and of Antichrist.

whole sea of euills brasteth into the boi-
des of the Christian common weale, and
would God with the same, there were not
made a Shipwacke of all goodnesse and
godlinesse. Notwithstanding, who lamē-
teth these thynge, and earnestly seeketh
a redress thereof: God amende all that
is amisse: and sende coꝛne where none is.

82 Christe in all his doctrine teachyng Math. xix.
humilitie, when a certaine manne called
hym good, answered, that no manne is
good, but God alone.

Antichriste beyng mosse wicked, and
mosse synfull, will bee called the beste, and
the mosse holie.

83 Christe continually studied to dooe
good, bothe to the bodies and soules of
menne.

Antichrist doeth his whole endeouour
how he maie hurte, bothe the bodies and
soules of menne: the bodies by bringyng
theim, and their gooddes into captiuitie,
the soules by dꝛounyng theim in supersti-
tion, and Idolatrie.

84 Christ in all his doynges, sought the Ihon. viii.
gloꝛie of God his Father.

Antichrist in all his actes, seketh his

I. ii,

owne

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owne glorie, and wisheth to bee taken of all men as a God, calling hym self Gods Vicare in pearth, and supreme head of the vniuersall Church of Christe, throughout the whole worlde.

Luke.xxiii.

85 Christ promised to the these hanging by hym on the Crosse, Paradise freely.

Antichriste for money promiseteth remission of synnes, deliuerance out of Purgatorie, and euerlastyng life.

Math.xii.

86 Christ had no greate regard of them that were his kinsfolke, after the fleshe.

Antichrist hath a speciall regard vnto theim, and exalteth theim vnto moste high dignities and promotiōs, although moste vnworthie.

Math.xx.
Luke.xxii.

87 Christe when his Disciples at any tyme were at contention, brought theim againe straichte waies vnto vnitie and con corde.

Antichrist setteth them together by the eares, that are at peace, and neuer ceaseth to set Kynges, and Princes at variance. For then goeth it beste with his Kyngdome.

88 Christ did chose suche to attende vpon hym, as were homelie, simple, and plaine.

Antichrist

and of Antichrist.

Antichriste admitteth none vnto his service, but suche as bee full of gile, craft, and subtiltie. Aētes. iiii.
i. Cor. i.
Iacob. ii.

89 Christe compelleth no man againste his will, to beleue his Gospell.

Antichriste with suspension, and Excommunication, with apprehension, and persecution, with Fire and Faggot, with Sward and Halter, enforceth menne to receiue his Deuillish Decrees, and trise-lyng Traditions.

90 Christe in all his aduersitie, fledde vnto Praier.

Antichriste in his trouble, flieth vnto armour.

91 Christ fought against Sathan with Goddes worde. Math. iiii.

Antichriste fighteth againste his aduersaries, with the Temporall Sward.

92 Christe made hym self subiect to the Lawe : when notwithstanding he was Lozde of the Lawe. Galat. iiii.

Antichriste hymself will be obedient to no Lawe, and giueth licence for money to other also to breake lawes.

93 Christe by fulfilling the Lawe, deli- Galat. iiii.
uered vs from the curse of the Lawe.

I. iiii.

Anti-

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Antichrist through his disobedience vnto Lawes, openeth a window vnto al wickednesse, and through his euill example, prouoketh other to fal vnto leudnesse, and so to run into the curse, and displeasure of God, vnto their greate damnatiō.

94 Christe in his doctrine taught none other, but the lawe of his heauēly father.

Antichriste teacheth Lawes of his owne makpng, not onely not agreeable, but also contrarie to the woorde of God, and with violence, enforceth men to kepe the same.

Luke.xxii.
Math.xx.

95 Christe by no meanes could abide, that his Disciples should strue for the supremacie.

Antichriste chalengeth supremacie, not onely ouer the Clergie, but also ouer Kynges, and Emperours, yea, and ouer the whole worlde.

Ephes.ii.
Ihon.x.

96 Christe by his doctrine and death, made the Jewes and Gentiles, whiche to fore were at variaunce, one Spirituall Kyngdome.

Antichriste through his wicked traditions, and Deuillishe Lawes, hath made the Greke and Latine Churches, whiche befoze

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before were at greate vnitie and concord, concerning matters of Christen Religion, to be at variance, one affirmyng this, an other denyng the same.

97 Christe in his laste Sermon, gaue a Ioan. xiii. xv. speciall commaundement to his Disciples, that thei should loue one an other.

Antichriste straightly chargeth his Champions, that thei strue and fight valiantly, for the liberties of holie Church, and that thei by no meanes loue, and fauour suche as hate his decrees & Lawes.

98 Christe in the aforesaid Sermon, Ihon. xv. makynge mention of his corporall departure out of this worlde, promised to sende to his Disciples the holie Ghost, whiche should leade them into all truthe.

Antichriste in stede of the holy Ghost sendeth Pardoners, Friers, Canonistes, and Scotistes, to teache vs not the waie of truthe and saluation, but the waie of falsehode and damnation.

99 Christ in his holy Gospell teacheth, Math. xxviii. that although he bee absent, concerning his corporall presence, yet is he alwaie presente with his holie congregation, as couchyng his Diuine Maiestie, grace, might,

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might, vertue, and power.

Ihon. viii.

Antichriste saith, that Christ is not only spiritually, but also corporally with vs, so that the Priest maketh hym daielely, handleth hym daielely, breaketh him daielely eateth hym daielely, offret h hym daielely, &c. 100 Christe with his doctrine, bryngeth to all them that receiue it with sure faith remission of synnes, and euerlastyng life.

Antichriste with his Decrees, bryngeth to all his Captiues death, and euerlastyng damnation.

*I Giue the glorie to
God alone.*

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*I Cum gratia & priuilegio Regia
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1577.

